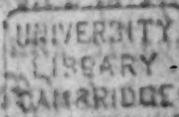


John Hacket

11727

THE TRYING OUT OF THE TRUTH:

BEGYNN AND PROSE QVYTED IN CERTAYN
Letters or Passages between John Aynsworth and Henry
Aynsworth; the one pleading for, the other
against the present religion of the
Church of Rome.



The chief things here handled, are,

1. Of Gods word and scriptures, whither they be a sufficient rule of our faith.
2. Of the Scriptures expounded by the Church; and of unwritten traditions.
3. Of the Church of Rome, whither it be the true Catholike Church, and her sentence to be received, as the certain truth.

Published for the good of others by E. P.
in the yeare 1615.

E. P. to the Christian reader.

Christian reader, I having had some interest in the conveyance of the passages here following, and with the consent of both the writers, taken knowledge of the matter in controversie; was moved, and did resolve to publish it to the view of others. Considering, that the subject and question handled, is very profitable, and the truth therein, necessary to be knownen. And whereas the controverters are so different in judgment, and yet both of them for conscience sake suffer affliction, being separated frō the Ch: of Engl: the one, to the practise of a Romane Catholik; the other to a way, therunto most opposite; and both of them being leaders & men of note, in their so much different religions: it may move a desire to see the thing further prosecuted between them, and provoke a going forward where the stay is. I have without prejudice, but not (as I hope) without the good liking of both parties, (who ech of them seemed unto me very willing, that any should read their writings,) put forth these things: hoping that some benefit may come to the readers hereby: whom I wish all of them to follow the Apostles counsele, to try the spirits whether they be of God. His grace be with us all, to guide us in the truth, Amen.

t. Ioh. 4.

E. P.

523; 06



3

*The occasion and beginning of the
passages following.*

Mr. John Aynsworth whiles he was prisoner in London, had conference with some other prisoners that differed in religion from him, about the right way of mans justification before God &c: which things he after answered in writing also, with this challenge at the end:

Let who will answer it; I could wish for name sake Mr Henry Aynsworth might see it. If any answer it, let him set to his name, as I set down mine, to stand to all, and then I will deal with him.

John Aynsworth.

This writing was, as he wished, sent to the party by him nominated: who upon the receipt thereof, wrote as followeth.

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*To Mr John Aynsworth, prisoner in London, Mercy
from God our Father, and the Lord Iesus Christ our
hope.*

Noie R. Aynsworth, I received a writing under your hand and name, touching some controversie in religio: you defeding the faith of the church of Rome that now is, against such as haue forsaken her for departing from the ancient faith of the church that was in Reme when Paul wrote thereunto: among whom we are, the witnesscs of Iesus Christ. You provoke in the end, who will to answer your writing, but wish for names sake my self mought see it, promising, if any answer it, affixing his name, you then will deal with him. Though I have at this tyme other opposites to answer, and affayres important lying upon me, yet vwould I not altogether let passe this occasion offred by your self, whom for nation and name, (& I knowv not vwhether also for neerer alliance,), I regard as is meet; greeving for your estate, who are in captivity not so much in body as in soul: from vwhich if I could procure your release I should be glad. The vway

to doe you good, or any that is in like error; I take to be this; that vve begin at the root and groundyvork of our religions, in vwhich if vve can accord, there vvilbe more hope of other things. As firt, howv our differences shalbe tried and composed, vwhether by the verdict of God, or of man? If of God, as I hold; then vvhile this is to be found? vvhether in the scriptures of the old and newv testament, or in the vvrtings and mouthes of other men? If in holy scriptures, (vvhich is my faith;) then commeth to be considered, vwhat they are, and howv to be used. My self doe imbrace the vvrtings of all the Prophets novv extant, from Moses to Malachie; vwho vvrote all in Hebrue, the Chaldee in Ezra and Daniel counted therewith: & of all the Apostles and Evangelists, vwhich vvrte in Greek, as is novv generally received. By all and every of these I offer my faith to be tried, and to make tryall of other faith offred. The use of these, to be vwith all care, and reverence, sobriety, sanctitie, and vvisdome ministred by the holy Ghost. And here may be questioned, in vvhom the faith of a Christiā should rest, vvhether on the Churches sentence, vwithout doubt or contradiction: or vvhether he should also have assurance in his owne hart, by Gods vword and spirit. If the Church be our stay; then are vve to inquire, vvhile and vwhich it is: and so to consider the doctrines that it teacheth. Among vvhich this is one princi-
pal, (vvhich you treat of in your vvrting,) howv our synns shalbe for-
given, and vve justified in the sight of God. Thus may vve proceed in
order: & if you please to begin vwith these grounds, I am vvilling (as my
leysure shal serve me) not only to hear vwhat you can say for your religiō,
but also to inform you vwhere I see you err. If you like not thus to deal,
but vwill insist on the question in hand, I shall not be unvvilling to defēd
my Saviours suffrings, as alsufficient for my salvation, and of all that trust
in him. That vwhich shalbe prosecuted betvveen us, (if ought be,) I de-
sire may be doon in love and meeknes, in simplicitie and sincerity, vwith
brevity and perspicuitie: all vwhich I shall labour for, through the grace
of God, and exhort you to doe the like. Otherwile from fruitlesse
quarrels I shall furcease, & solovv more comfortable meditations. Thus
vvish I your farevvell in soule and body. From Amsterdam this 4.
of September, 1609.

Your freind to use in all Christian dutie
Henry Ainsworth.

Vnto this letter, Mr Iohn Aynsworth returned this an-
swere.

I accept with all willingness (Mr Aynsworth) of your ready of-
fer, vth. that we shoule draw our disputations, and controver-
sies to a maine and principall point, and foundation of our reli-
gion. For as to the spiritual building faith is a foundation and
maine

John Aynsworth's first writing.

5

main pillar, so also in the mysteries and principalls of our faith, there adificij sive
be some that as it were transcend through the whole body of contro- damentū.
versies, and serve therein as Maister-springes, by whose motion and
proof all things rest sufficiently satisfied, and proved to any indiffe-
rent judgement. Amongst others, this question by you propounded
hath no meane place. For if I square out all the biseise I in. inten-
dely by approued, and vnfallible rule; my assertiōs must needs be as
invincible as my rule is vncorrigible. Now unto the point to be de-
cided I briefly answer. That a man may elicit a supernaturall act
of faith many things are required; first there must be motiva evidentiis
credibilitatis, prudential motives of evident creditibilitie, viz. that all
nations, and men of principall giftees, zeal and sanctity and iudic-
ments have beleived so, that it hath stood inviolable against so many
and infinite heresies and persecutiōs, that it is so ancient, so visibie, so
constant, and vnsorne in all essentiall points of doctrine: That it
hath been sealed and confirmed with the blood of so many gloriouſ
Martyrs &c.

Secondly, There must be Ecclesia proponens, the Church pro-
pounding what is scripture, and what is not scripture, what is un-
written word, viz. tradition, and what is not.

Thirdly there must be prima veritas, the first veritp., i. Gods ver-
ity, that must be ratio formalis, the formal reason whp we doe beleive.

Fourthly, There must be a supernatural judgement dictating that
now it is good, at least generally to beleive.

Fistly there must be a supernaturall concourſe of Gods holy illu-
mination, and a conourse of his infused habit of faith to determinate
the indifferent power of our understanding to beleive, or not to be-
leive. Out of the progresse of which act, an answer to your que-
ſtion may easilyp be deduced. For when you ask whether our faith
shalbe tryed, by the verdict of God, or of man, I answer you direct-
ly enough though with a vniſion, viz. That if you understand by
what formall machine we shall be tryed in our beleive, I answer by
the verdict of Gods written, and unwritten word: But if you aske
who shall determine our faith after a propounding manner, so we say
the Church concurreth after the maner of an applying conditiō, tra-
ching what is canoniall, and that which is not authentic. And
therefore I will prove, ſirſt, That onely the bare text of the
scripture is not a ſufficient rule of our faith.

2. I will prove that the scriptures expounded by the
Catholike Church, is a true and indeſſient rule of our
faith.

3. That this rule is onely found in the Romane Catho-
like church ſentence, and not in private mens illuminati-

ps. 92. tes-
timonia tu-
a credibilia
facta ſunt
nimis.

II.

III.

III.

V.

L.

II.

III.

John Aynsworths

ons, and motions of a private and unseen spirit.

First when to prove that the bare scripture is not a sufficient rule of our beleife, and that many mysteries, and points are to be beleived, that are not expressly taught, or evidently deduced out of the holy scriptures; I frame this Argument. Nothing is to be beleived that is not taught, or gathered out of the written word; but that the Bible is Canonicall, is neyther directly taught, nor by evidece consequence deduced out of the same: therefore it is not to be beleived that the Bible is Canonicall scripture. The Major is the common assestion of protestants, but especially I take it a cheife ground and principle of your sect, vide Calvi. de vera Ecclesia reformata pag. 473, and the Apologie of the Church of England pag. 18. The Minor is approved by Hooker a principall protestant, in his treatise of Ecclesiast. lawes lib. 1. pag. 84. lib. 2. S. 4. pag. 100. 101: who there witteth thus. Of things necessary, the very cheifest thing is to know what booke wee are bound to beleive holy: which thing is confessed as a thing impossible for the scriptures to teach. And afterwarde he confirmeth thus. For (saith he) if any one book did give testimony of all the rest, yet the scripture that gives credit to all the rest, would require another scripture to be credited, neyther could we come to any paule whereon to rest our assurance this way. So that we see eyther that he holds scripture is not to be beleived and authentick, or else he requireth the authority of somthing besides scripture to make it authentical. The force of this Argument did drise Hooker lib. 3. paragraph the 8. pag. 146. Zanchius in his confess. r. 1. Brentius in prologo Kemnitij in examine Conc. Trident. & Doct. Whitak: contra Stapletonum lib. 2. cap. 4. pag. 298, 300 to file unto the authority of traditions to prove scripture to be scripture. Which if once they graunt, that traditions are sufficient to prove and try the groundwork of our beleife, viz. scripture to be scripture; why can they not ground other points of faith of lesser consequence?

1. I prove that the bare and naked word of God cannot be an infallible rule or square of truth: I prove it thus. That which is difficult and includeth many senses, at least to the ignorant, cannot be a certayne rule of faith: But the scriptures are thus: Iud. Antecep: Luther in his preface to the Psalms acknowledgeth. Tertull. in lib. De prescripti: sapph, Nec periclitor dicere ipsas quoque scripturas esse et voluntate dei dispositas, ut hereticis materias subministrarunt, cum lega oportet hereses esse quae sine scripturis esse non possunt. Where he confesseth that misinterpreting of scripture set the doore open to heresies. S. Peter also sapech that in S. Pauls Epistles there be many things hard to be understood, which the unlearned, and unstable deprave as al the rest of the scriptures to their own perdition. And the difficultie therof made S. Augustin, though a Doctor of incomparable wit and learning in his 32, conf. c. 14, bzeals

Calvin.
The Apol.
Hooker.

Hooker.
Zanchius.
Brentius.
Whitak:

M. Luther.
Tertull.

3. Pet. 3.

out in the height of admiration, and say; oh wonderfull profoundness D. Aug.
of thy words, &c. Idem 20:3. lib. 2. De doctrina Christi: c. 6. confess that
there was more in the scriptures that he understood not, then of that
which he understood. The Eunuch of the Queen of Ethiopia was
duly conversant in the scriptures, yet he confesseth that he could not
understand them without a master.

The second part of my Antecedent viz. that the scripture hath ma-
ny senses litterall; many senses spirituall; of whose manifold, dreepe
and mysticall sense, the ignorant reader cannot be possest. And there-
fore since in the old law when any difficulty happened, the Priest was
to decyde it; and therefore with a farr greater interest is the Priest
of the new law that hath that spirite of interpretation redoubled, and
ratification of his doctrine assigned and confirmed by Christ Jesus
himselfe, is to expound the hidden senses of scripture. And therefore
S. John ultimo: He bids S. Peter and his successors feed his flock
with the spirit of interpretation, which is the food to a reasonable
flock and fold. This made the Apostles when they were to decyde
the controversies about the cessation of the ceremonies of the old law,
not to repaire unto their private spirits interpretation, but to a coune-
sell gathered in Hierusalem; where S. Peter was head: where all
was concluded with Vnde est Spiritus sanctus et nobis. It seemes good
unto the holpe ghest and unto vs. And therfore let S. Peter himself
conclude. That no prophesi: of scripture, that is no interpretation
(as the holpe fathers interpret) is made by a private spirit interpret-
ation.

Thirdly I argue, and by my argument I break the force of a pre-
tended answer thus: Not onely scriptures by themselves are not suf-
ficient to prove what is Canonicall and what is not, but also that
scriptures helpe by private mens interpretation are not sufficient to
prove the same. For they doe not onely allow of private lea-
ned mens interpretation, but the poorest handycrafts man, or the
silliest huswife that is, they doe allow to interpret the hardest places
of scripture, to shoulde the uniforme consent of all the fathers, Doc-
tors, and schoolmen, with some fond toyes of their owne braine, and
invention; yea to give their glosse of those places of S. Paul where
he speakes of justification, and predistration; whereas they should
say Oh altius sapientia et scientia Dei: quia incomprehensibilia sunt ju-
dicia ejus. When as they should rather rely on the ancient Fathers
exposition. S. Hierome in his old yeares went as farre as Aetran-
dia to heare Didimus. S. Hier. ad Paul: Epist: 103. c. 5. 47: used such
hard discipline, retirement into the desert, abstinance, for obteyning the
true interpretation of the holpe scripture. Now should we belieue each
private handycrafts mans censure, and his sillp interpretation a-
gainst the uniforme consent of the holy Fathers; or against the stremme
of the learned of all ages; But admit they should have it wrothly that
speaking spirite to satisfie themselves, how should a man be perswaded
they have

vide Vin-
cent, Ly-
ranent.
lib. 1. c6-
prophanas
hereses.

D. Hier. in
cap. 5. ad
Galatas.

Act 8.
Deut. 17:3
Iohannis-
mo.

Act. 15.
2. Pet 1.
D. Aug. 1.1.
de doctr.
Christi. c.
21. et lib 1
c. 10. et 1.
33. c. 18. 3c
c. 12.

John Aynsworths

In Cor. 2.

4. Reg. 4.

have it to be a lanterne unto others st. pps. Nay how will they probe
against their adversaries, that they also have not that motion of the
spirit? and though we should graunt they be illuminated in the truth
of one mystrie, how shall we know with like certainty all other
different mysteries. But you will answer out of the 1. Cor. 2. Spir-
ituallis autem homo judicat omnia, ipse autem a nemine judicatur: a spi-
rituall man judgeth all things and he is judged of none. To which I an-
swer, admitt that a spirituall man knoweth something, yet it doth not
follow that his supernaturall iustis extendereth it self to all things,
but onely to the knowledge of those for the obteyning of which that
illumination was inspired. For Pelagius that had a redoubled spirit
of Elias saþt, Dominus celavit hoc a me et non indicavit mihi: Our
Lord did hide this from me, and did not shew it: why then may not
these simple soules rather feare that their private spirit's defect in the
declaration of some mysteries, rather then the redoubled Prophet
confesse his ignorance in some things. Yet let us graunt that some
few men should fully comprehend and penetrate the mysteries of our
believe, yet for a twofold reason we deþp to give unto them a defini-
tive sentence and censure of matters of faith. First in that we are not
so certified who these particuler men be that have these especiaall illu-
minations and illustrations, and therefore we are to preferr the de-
finitive assertion of the Popes holynesse and his couuell, before the
uncertainty of mens inventions.

2. Since that the effects of this particular illumination, and as-
sistance of the Holy Ghost, is not manifested and warranted by any
extraordinary workes or miracles or the like in them: it were to make
a desperate tender of Gods truth, to point this of that man whose
vinpocore of any controversy, in that many other men in the pre-
sence of some few mens illuminations, might challenge unto themselves
the like prerogatives of interpretation.

Fourthly I argue, that which by the lights and lanterns of poor
mennes have ben wrrog'd in the highest degree to bolster by heresies,
cannot be a true and indifcient rule of faith. For what more freuent
with heresies, then at their singlers ends to cite places of scripture
to back their heresies: as the Arians, Pelagians, Lutherans, and Ha-
ereticaries. The Lutherans and Calvinists both disagreeing in a
maine point of the real presence, the one holding Christs pretious bo-
dy and blood to be really and corporall in the sacrament, though
with a certayne companionie; and the other holding Christ to be pre-
sent with a signification onely: and yet both cite scripture, both of them
per citius scripture for scripture. John Anell of Kent led with this
private spirit, denyed Christ to have rooken flesh of our B. Lady.
William Cowbridge saþs, Bishops have no more authority then
Priests pag. 670, and yet by and by led by the seife same spirit sayd,
that Christs name was a filthie name. Alanus Copus. Dialog. 6. c. 17.
John Wessel denyed the holy Ghost to proceed from the Father, pag.
1151.

1151. Ffith the exceilent Martyr of John Fox, pag. 942 943 944. affirmeth the reall presence to be no Article of beleefe, affirmative or negative. John of Tewbry, that the Jewes of good zeale did put Christ to death: pag. 935.

V.

Fifly and lastly I argue, many mysteries of our faith are beleaved that are not explicitly declared in the word of God, nor so infallible (prescinding from all traditions of the catholike church) deduced thence, so that they are sufficient to make one beleeve that wch so firme an act, as our faith requireth: therefore that which maketh those mysteries worth of constat beleefe is a rule of faith, as wel as the written word, whither they be traditions Divine or Apostolical. My antecedent may easily without all just contradiction be proved, in that till Moses, the virtuous steps, and perfect acts of Noe, Abraham, Melchisedech was guided without the helpe of any written word, by the hand of tradition, derived from mouth to mouth from man to man: pea after the wittē word it appeares by Exod. 14. Exod. 14. Nar- rabis filio tuo in illa die dicens hoc est quod fecit Dominus, &c Deut. 32. Interroga patrem tuum et annuntiabit tibi, maiores et dicent tibi, Iob. 8. Interroga generationem pristinam, et diligenter investiga memoriam patrum. And not onely they of the old law, but also they of the newe, even after the coming of our Saviour, were without a written word; the Apostles and disciples being busied in preaching and instructing viva voce. Besides, many things we beleeve though we have not the warrant of a written word for it: viz. that there was a remede for women childdren, as well as for men to purge them of originall sin; and something to be used to men childdren if they were ready to dy before the 8. day, which was the prescrift time of circumcision: and that such a parell of writing was scripture, and such not. Moreover wee beleeve constantly against the condemned heresp of Helvidius; pea and against (as it were) the seeming letter of the scripture where it is sayd that Joseph knew not our blessed Ladp til she brought forth her first sonne; Now every one knowes the phrase of the Hebrew word know, as Abraham knew Sara, and yet we finly beleeve according to the prescrift of the church, that she was a perpetual Virgin ante partum, in partu, et post partu. Besides the equalitie of three persons, and their processions, to Nestorius will not easilly be proved, or to an Arian if you stand onely to a wittē word, for he will cite scripture for himselfe, Pater major est me; and if you say that is to be understood D. Hyllar. onely in regard of his humanity, and not in regard of his divinity, he in l. contra will bid you prove that by the written word; and what place of scripture soever you shal bring, he wil answer it with an other to his own introducit purpose; The like will the Annabaptist doe about the baptising of infants: How will you without tradition prove the procession of the ho- Constant. loquent. ly Ghost from God the Father, and the Sonne, as from one onely Noli verba fountain? How wil they justify the not keeping of the Sunday on que scripta Saturday with the Jewes, the receiving of the sacraments fasting, non sunt,

2. Mat.

2. Thess. 2.
16. 1. Tim.
2. Tim 1.
1. Cor. 11.
5. Thes. 3.

the eating of blood and strangled meat prohibited in the Actes of the Apostles? How can they eat a black pudding without the help of tradition, since they know it is forbidden by the written word, and no written word fould platiely to license it. Therefore S. Paul setting how necessarie the use of traditions were in Gods church, so ofte commendeth it unto us. Therefore brethen stand, and hold the traditions which you have learnt whether it be by word or by one epistle: The efficacyp and force of which is so necessary by experieice, and so covenient by the iudgmēt of comō sense, that I wonder how men should deny the necessary use therof: For I aske if the Apostles were alive and should by word of mouth tel us the contents of many things contained in the scripture, without all doubt with all readynes we should beleieve them, why then will they not beleieve them that lived in the Apostles daies, and such holy Fathers as flourished shourtly after. Dyonisius Areopagita affirmeth, the Liturgie of the Masse for the dead to be an Apostolical tradition in his eccles. Hier. c. 7. parte 3. Tertull. de corona militis. S. Aug. De cura pro mortuis c. 1. D. Chrys. homil. 3. in epist. ad Philipp. in Morali. D. Damascen. sermone de defunctis: initio: Also the Creede is affirmed to be an Apostolical tradition: sic Russinus in exposit: symboli in principio: D. Hier. epistol. 61. c. 9. D. Ambros. sermone 38. D. Augustinus de Symbolo ad Catech: lib. 3. c. 1. Yea that traditions were of this account we may gather out of the ancient Fathers of the Church. We may easilie gather by the irreverend speaches which Doctor Whitaker useth against S. Chrysostom: for whereas he in the 2. of the Thess. 4. graunts that traditions are as well to be beleived as scripture, he iaphth his speach was irreverend and unworthy of a Father. And whereas Euseb. lib 1. De demonstrat. Euangel: c. 8. sayleth the Apostles did publish and propagate the faith of Christ partly by scriptures, and partly by traditions; he breifly rejects one of the famoussest recorders of antiquit, saying his authority is not to be received. Gaynolds also in his conclusions annexed to his conference, 1. conclus. pag. 68. Cart. 2. c. 8. in his defense pag. 103. affirmit that the fathers did still allow of unwritten traditions. Wherefore I will breifly conclude this point shewing that a man ruled by his private spirites direction can have no faith. For since they beleive scriptures only to be scriptures, in that they are delivred by by the Church, why shoule not they the beleive any thing that the Church with a generall consent propoundeth as a mysterie of our b:leefe. For if I beleive the relation of my freind because my freind tells me, I must beleive all that my freind relates with the like firme assertion and with the like reason, or else I doe not beleive my freind, but my owne affection, that is thereunto inclined to beleive the one, and not beleive the other. No more doth no protestant or any other sect beleive with a supernaturall act of faith for then would he beleive al that the scripture propoundeth to be beleived, as well as he beleive the scripture by reason it is of her propound, ded.

ord, else they believe onely their private spirit, dictament, and fantasies; that hath derived unto the knowledge of many other mysteries as well, as of the truth of the scriptures.

The second thing I am to prove briefly is, that the Popes desins-
trive sentence as he is head of the church, is an indeciet rule in mat-
ters of faith. The which is proved out of Luc. 22. Simon ecce satan
expetivit vos ut cibraret sicut triticū, ego autē rogavi pro te ut fides tua
non deficiat, et tu aliquando conversus confirma fratres tuos: Where our
Saviour that is the fountayne of all grace and goodnes sayth, that
he hath prayed for S. Peter and so consequently for his successors snto
Christ speaketh of the confirmation of the Church against hell gates,
not onely for a tyme but for ever; promising that S. Peter and their
faith should not faile, commanding both him and them, and there-
fore bidding the confirm their brethre. And that this prayer was pow-
ered forth for S. Peter and his successors, appeareth evidently. First in
that our Saviour pointeth forth one particular man saying, Simon, Si-
mon, particularizing the speech with a pronoune of the second person
saying, for thee, thy sayth, and thy brethren. 2. Though our Savi-
our did begin to speake in the plurall number, satan expetivit ut cri-
braret vos, satan desired to ist you, immediately changeth the ma-
ner of speech, I haue prayed for thee, and not for thee. 3. Our Saviour
prayeth for him to whom he bidds & thou being converted confirme
thy brethren, but onely S. Peter and not the Church in generall hath
brethren: Besides S. Math. 16. He sayth, he builds his church up-
on S. Peter. Tu es Petrus et super hanc Petram edificabo ecclesiam
meam; and thereupon he chaunged his name, of Simon, he makes
him Peter and Petra, and Cephas which name in the Syriack tong
signifyses a rock, thereby to prevent all frivilous answers to a point
so clearly declared: As appeareth first, in that first he designes him
first out by the name of his father Bar Zonas, 2. by his own name
Simon, then doth he as it were seclude him from the rest, saying, su-
per hanc Petram edificabo ecclesiam meam; then by the authoritie and
preheminence given him, shewed by the deliverp of the kepes. All
which the ancient Fathers doe affirme with an uniform consent, as
Tertull: lib. de præscript. Orig. homil: 5. in Exod. Sanctus Cypr: de
unitate Ecclesiæ. S. Hyll: Cano: 16. in Mat. S. Ambros. sermo. 47. 68.
lib. 6. in cap: 9. Luc. D. Hier. lib: 1. in Iovini: S. Epiph. in Anchor: S.
Chrysol. homil: 55. in Mat. etc. everp one of them affirming exp̄ly
that the Church of God was built on S. Peter as upon a rock: Be-
sides this our Saviour in S. John 21. gives S. Peter the office of
an universall Pastor, saying, palse oves meas, feed my flock, which
sounds as much as have care of my fold. But in S. John the 10.
it is sayd that there is but one flock and one shepheard, and therefore
since he bids him thise feed his flock, he honors him thise with the
stle of an universall pastor: And therefore all the fathers ioyntly in-
terpret this place of an especiall charge and dominion assigned unto

S. Peter, investing him thereby in the supreame seat and government of his church, and by him he is installed that had all power given him in heaven above and in earth beneath.

III.

Psal. 18.

Now lastly and brefly to shewe that our Romane Church is the true and onely Catholike Church of God, that it is that holy citie, Apocal. 21. v. 20. that fruitful vine, Isa. 79. v. 9. that high mountayne, that direct path, Isa. 35. vers. 8. that onely Dove, Cant. 6. v. 8. that kingdome of heaven, Mat. 13. v. 24. that onely spouse, Cant. 4. v. 8. that mysticall body of Christ Jesu, Ephes. 5. v. 13. 1 Cor. 12. v. 12. that foundation and rock of the truth, 1 Tim. 3. v. 15. that holy multitude to whom such speciall directions of the Holy Ghost is promised, Joh. 14. 26. that Church against which hell gates shall not prevail, Mat. 16. v. 18. the which Church was prefigured by the Arkie of Noe, out of which none were saved from the all drowning deluge; that is that tabernacle posuit tabernaculum suum in sole, a tabernacle placed in the sunne conspicuous of all to be seene; It is that citie that cannot be hidd. S. Math. 8. All which properties belong onely unto our Romane Catholike Church. First our church is Catholik. For in my memorie first we onely are catholikis, in so much that the name Catholick was hatefull to a Puritaine or a Protestant. And therefore Brza in his prefate novi testamenti 1565. calls the name Catholike a vaine word. D. Humfrey in vita Iuelli pag. 13. calls it a vaine term: Huscliff in his challenge, a fruitlesse name; not unlike Gaudetius the hereticke who termed the word catholick a humane fiction. Vt D. Aug: contra Gaudentium, lib: 2. c. 25 though it be against the article of our beleefe, whereas S. Hier: Apol. 1. adversus Ruff: sapth, if we agree with the Bishop of Rome go. Catholici sumus; where S. Hier: makes an unfallible note of a catholike man to agree with the sea of Rome. 2. Our Church is an ancient church, and God is more ancient then the Devil, truth then falsehood, the good seed then the bad cockle; Christ's seamless coate then his rent peeces, that is Christ's Church concording, then the division into schismes: And if you graunt that once our Church was the true Church, but since it hath swarved from her ancient puritey, and incorruption; shewe I praye you which Pope first gave place to the defects, by what doctrine first, in what age of our Lord, on what moeive and occasion, who openly repugned it, how that defect increased: But all these points we can prove on your religions and sects. Wee can shewe that there was neþher Wicliff, Huso, Luther, Calvin of your religion; Luther and Calvin seeme first to have broached it, though with in this hundred yeares, we can trace the forth the peares, motives, places, increase of their religion, as you may read in histories. Wee are not ignorant of the motives that made King Henry the 8. first oppoþe himself to the Romane church, though notwithstanding in his six articles he held and ratified seven sacraments of the Church, and conformed himself to al points of the Romane Catholick church oneþ excepting

Per excepting the point of supremacie: Wee can shew so that lawful in his dapes and sworne to, which of some was held blasphemie in the latter end of King Edward the 6. dapes; That also which was allowed of in his dapes in his communion book was defied in Queen Eliz. i. beths dapes; And that in her daies that is rejected in K. James. And that in his Maj:ties dapes now, whose Highness off rs his religion to be tried by the united consent of the Fathers, and the 4. or 5. generall Councells, whose triall both his Bishcups and pou we are assured dare not stand to: That which the Protestants now hold to be a true lanterne and touchstone of the truthe, pou repute onely as a stumbling block and a stinking snuffe.

Wee can shew that interrupted duration of the Romane catholick church according to that in Daniel the 9. Regn. im, quod in eternum non dissipabitur; and s. of the Acts, si ex hominibus consilium hoc, aut opus, dissolvetur, si vero ex Deo non potest dissolvi. Wee can shew the prophecy of the psalmist fulfilled, Dabo tibi gentes hereditatem tuam, et possessionem tuam terminos terræ, Psal. 2. Et dominabitur a mari usq; ad mare. Wee can shew multitudes of people converted to our religion in the East and west Indies, in Japonia and China, by men of our religion, and sent by an Apostolicall mission. Wee can shew how that S. Peter about the 63. y. ar of Christ came hicher into Englād. Camden. in sua descriptione Britannie pag. 12. et Nicephorus ut p[ro]le refert. We read how Pope Eleutherius sent hicher anno 156. S. Fugarium, et Damianum who baptized King Lucius: and lastly, S. Augustin and his companions Moncks were sent into England and wrought the conversion thereof; and that S. Gregorius whom D. Humfrep so farre extolleth p. 2. Iesuitis. rat. 5. pag. 624. Gregorius nomine quidem magnus, revera magnus, vir magnus et multis divinae gratiae doctibus exornatus, was with his followers of our religion, shall manifestly be proved by D. Humfrepes owne assertion p. 2. ratione 5. p. 626. In ecclesiam vero quid induxerunt Gregorius, et Augustinus, mis- onus ceremoniarum, Missarum solennia, et Purgatorium; so that we see they held those opinions of Masse and Purgatory that of Protestants is so extreamly condemned. Now if we shold urge you to shewe the succession of your interpreters and teachers from S. Peter, you will be mute, but we can shewe who succeeded each Pop[er], how long he lived, what doctrines he established. Lastly we can shew all sanctity, unitie and conformity of doctrine: Out of all which notes we can gather our church to be Vnam, Sanctam, et Apostolicam. But you can prove no one of these notes in your church. And when you shal be demanded at the tribunall of Almighty God why you hold this faith you now profess: you can onely answer, the holy and your privat spirit told you it was so, though against all antiquitie of tryme, just interpretation of scripture, consent of Fathers Greek and Latin. But when we shal be demanded why we believe in the Romane catholick church; we shall answer by reason Christ himselfe teacheth vs so. He

Sic Metiph.
de Petro et
paulo apud
Lippo:
Beatus Be-
da l. 1. c. 4.

that heareth you heareth me, and he that contemneth you contemneth me; the church propoundeth unto us to be believed so: the church, counsells, holp fachers, Doctoris, foulders of all orders teacheth us so, in that the death of so many thowsand Martpys confirms it so, so many thowsand miracles wrought in the confirmation of it, witnesseth it so. So that we may justly and confidently say with Richard de sancto Victore lib. 1. de Trinitate. Nam cum omni fiducia ideo dicere poterimus; Domine si error est a te ipso decepti sumus. Nam ista tantis signis et prodigijs confirmata sunt, et calibus quæ non nisi per te fieri possunt. Wonder and waigh well (Mr. Aynsworth) these few lines I send you, for I wish frō the botome of my hart pour soules good, and that your eyes were opened to see the errour wherein you have lived; and the more earnestly I wish it unto you for country, name sake and alliance; and that those good talents of naturall understanding and learning God hath indowed you withall, should not serve as heapeys up of your greater condonatiō, if you should dpe out of the Romane catholick church which God of his infinite mercy forbidd. To whom I shall pray that he will of his free infusion of his holpe grace, enlighten your understanding to see the truth, and incline your will with all fervour and zeale to imbrace it. From Justice hall in Newgate the 22. of September anno veteri. 1609.

Your freind most desirous to give you satisfaction, to work your conversion

John Aynsworth.

The answer to the former writing.

To Mr John Aynsworth, in Justice hall in Newgate; Grace and understanding from God our Father, and Lord Jesus Christ our Saviour.

I Perceive by your second writing, Mr Ainsworth, your readie inclination, to controvert the differences between you and us, about the grounds of our religions; wherto (as in my first I signified,) I also am willing, for your or others good, to condescend, and prosecute as leasure serveth me. God guide me in this my enterprize: and blesse my labours unto you.

The first thing which both of us were to agree upon, that we wrastled not in vain, was, how our differences shall be tried and composed, whether by the verdict of God, (as I hold) or of man? Herevnto, (after you have set down certayn generall things required that a man may elicit a supernaturall act of faith;) which hereafter if need be may be scanned;) you returne me this word: I answer you directly enough though with a distinction, viz. that if you understand by what formal motive we shalbe tried in our beleefe, I answer, by the verdict of Gods written and unwritten word; but if you ask who shall deter-

mine

gine our faith, after a propounding manner, so we say the Church concerteeth after the manner of an applying condition, i.e. acijng what is canoncall, and that which is not authentick.

This answer which you think direct enough, seemeth unto me very intricate and full of art. I had thought never to have mett with a man professing the religion of God, that would eyther denye the differences of religion to be tried & composed by the verdict of God; or that would doubt to answer such a demaund, without a distinction, when to a simple hart there is no doublenes or ambiguitie. Again: you distinguish with such terms, as doo rather dimm the light then clear the same; for these words, formal motiue, to determine after a propounding manner; to concerte after the manner of an applying condition, &c. are more ambiguous then the thing it self propounded and distinguished. So, wee
 I disposed to follow this game, we should here even at first, fall into contention and strife of words, which the holy Ghost hath * forbidden with earnest protestation. From this course I signified before, that I would be farr; and will therefore plainly confirm that I hold, wishing you to
 weigh it in equitie.

That God onely is to be the umpier and arbiter of all questions and controversies about religion, is manifested thus. 1. Because himself commandeth us his people, to \dagger take heed that we doo as the Lord our God hath commaunded us, \ddagger turning aside to the right hand or to the left; not \ddagger putting any thing thereto, nor taking ought therefrom.

2. Because the corruption of man is so great, as naturally \ddagger he understandeth not the things of God, neyther can he know them; (which lamentable experience dayly dooth confirm;) mans wisdom is * foolishnes and \ddagger enimitie against God. Wherupon all \ddagger voluntarie religion, and humane preceps in divine worship, are condemned as vain and fruitles.

3. Because, men being \ddagger dead in trespasses and synns, are quickned onely of God, and doo live * by faith, without which we cannot please God; and faith is by \dagger hearing, & hearing by the word of God. Wherfore without Gods word, we cannot in faith assure our selves of any point of doctrine, neyther \ddagger our questiones of religio, soundly without it be determined.

4. Because, the Preiis and Prophets of God, were bound \ddagger to heare the word frō Gods mouth, and give the people warning frō him; & not for to prophesie out of their own hart, or so low their own spirit. Also in cases of controversie to teach them according to the law, and judge according to the judgements of God. Wherfore the verdict of God, is the onely true triall and touchstone of religion, all other, are ballances of deceit. The \dagger sonns of base men are vanitie, the sonns of noble men are falsitie: in the ballances they are to righer leighter then vanitie it self. But the Lord \ddagger giveth wisdom, out of his mouth cometh knowledge & understanding; \ddagger every good giving, and every perfect gift is from above, and cometh down from the father of lights. Had I to deal with an Atheist or Paynim, I would use other groundes; but writing to you, a professor of Christ, it is enough to lay down such principles, as all of Christian
 know

^{Me Logos}
 machtein.

^{2 Tim. 3. 14}

^{1 Deut. 5. 32}

^{\ddagger Deut. 13. 1}

^{32.}

^{1 Rom. 3. 10}

^{11. - 19. 1}

^{Cor. 2. 14.}

^{*1. Cor. 1.}

^{20.}

^{1 R6. 8. 7.}

^{\ddagger Col. 2. 22.}

^{23. Mat 15. 9}

^{\ddagger Eph. 2. 1 - 5}

^{*Gal. 3. 11.}

^{Ebr. 11. 5.}

^{1 R6. 10. 17.}

^{\ddagger Eze. 3. 17.}

^{\ddagger Eze. 13. 2.}

^{2.}

^{*Deu. 17.}

^{11. Eze. 44.}

^{24.}

^{\ddagger Psal. 62. 9.}

^{secundū}

^{Hebr.}

^{\ddagger Prov. 3. 6.}

^{1 A. 1. 17.}

stian religion will confess.

The second thing we were to record of, was, where this verdict of God is to be found, whether in the scriptures of the old and newe testament, (which is my faith) or in the writings and mouthes of other men? To this I have not your direct answer as I expected; yet you manifest your mind, in that you take upon you to prove, **That onely the bare text of the scripture, is not a sufficiet rule of our faith.** I wil first breifly confirm, that which I set down: and then I will answer your arguments.

*Hebr. 1,1.
†Ioh.5,39.
‡Act 10.
40.41.42.
& 5.32.
§1.Cor.1.
30.
*Rom.16,
25,26.
†Rom.10,6.
7,8.
‡1.Tim.3.
26,17.

IIoh.20,31
*1.Ioh.1,4.
†1.Cor.4,6.
phronein.

t. Argum.

Answer.

In many parts and in many sorts (* sayth the holy Ghost) God having spokē of old time to the Fathers by the Prophets; bath in these last daies spoken to us by the Son: which Son having twitnesse of the former prophets writings, chose also special men to be † witnesses of his doctrines and actions unto the world, both by word and writing. Who haue testified unto us, that whatsoever God promised to the fathers, he hath fulfilled unto us by † the Son; and have opened * by the prophetical scriptures, the secret and mysterie of the Gospel: so as none need to say in his hart, † who shall goe up into heaven, or who shall goe down into the deep; for the word is neer us, in our mouth and in our hart, even the word of faith which they preached. And by them we learn that all † scripture is theopneustos, inspired of God, & profitable for doctrine, for reprehension, for correction, for instruction which is in rig. teousnes, that the man of God may be (artios and exeritismenos,) perfect and perfectly fitted unto every good work. These also, after vocal preaching, did write their gospel, that such as read, mought beleefe, and in beleeving might haue life through Christs name, and that * their joy might be full. Wherefore as we are referred to the scriptures for assurance of our faith: so also are we willed not † to presume, (or be wise) above that which is written. This being the auctoritie and authentia of the scriptures, as we are taught of God: let us now weigh your reasons alleged to disable them.

Your first argument is:

Nothing is to be beleaved, that is not taught or gathered out of the written word. But that the Bible is canonical, is not directly taught, nor by evident consequence deduced out of the same. Therefore it is not to be beleaved, that the Bible is canonicall scripture. The Major as you say is the common assertion of Protestants; citing Calvin, and the Apologie of the Church of England. The Minor you say is approved by Hooker a principall Protestant.

I answcr, the pillars of your propositions being earth and ashes; the whole frame and conclusion of your argument, lieth in the dust. I told you before we entred into this feild, that it is Gods word, not mans, that I would trie and be tried by: Wherefore you bet the aier in vaine, if by any mans auctoritie, you think to supplant my faith. Much lesse will I approve what every Protestant hath written. So leaving others, I return unto your self. Your first proposition is too generally, I grant, many things may be beleaved, though they be not gathered out of the written word:

word: but I hold not any thing needful to be beleaved for salvation with God; but that which is taught by his written word. Which perswasion I ground upon these and other like scriptures, Ioh. 10. 30, 31. 2. Tim. 3. 15. 16. 17. Eccles. 12. 11, 12.

Your second proposition I deney. Your reason, learned from M. Hooker to confirm it, is: *For if any book did give testimonie of all the rest, yet the scripture that gives credit to all the rest, would require all other scripture to be credited, neither could we come to any pause wheron to rest, or assurance this way.* I answer; All scripture (such as I rely upon) is theopneustos, inspired of God, and therefore authentik, and to be a canon and rule of our faith and actions. To discern what scripture is inspired of God, none is able but by the spirit of God. For the Apostle sayth, *What man knoweth the things of man, save the spirit of a man which is in him; even so the things of God knoweth no man, but the spirit of God;* 1. Cor. 2. 11. Of this spirit God powreth out upon all his children some mesure; without this spirit, none* can say that Jesus is the Lord; though men should see all his mighty miracles, and hear all his gracious words, yet could they not be perswaded, unless God opened their harts. Therefore sayd our Saviour to Simon bar Ionas, *"flesh and blood hath not reveled this unto thee, (that I am the Christ the son of the living God,) but my father which is in heaven.* And as of him, so of all, he sayth, *¶No man can come unto me except the father which hath sent me draw him.* Whither the word therfore be spoken or written, it cannot be beleaved to be of God, but by the spirit of God, which therfore is called the spirit of beleef or of faith; & which spirit is joyned togither with the word, in the Saincts (as * Isaia prophesieth:) who therupon are all † taught of God; & have received (as Paul sayth,) not the spirit which is of the world, but the spirit which is of God, that they may know the things which are given to them of God, 1. Cor. 2. 12, and it is the Spirit which testifieth, that the Spirit is truth. 1. Ioh. 5. 6.

The whole word of God being of it selfe worthy to be credited, and having testimony of the same Spirit which spake & wrote it, is also further confirmed by the power & effect therof in the conscience, peircing more sharply then any *"two edged sword,* and discerning the thoughts and intents of the hart. The power, majestie, excellencie, of the scriptures above all humane writings, felt in the hart, and confirmed by the spirit; evidently prove to all that are Christis, that they are of God; and if from him, then are they canonical, the rule and mesure of our faith and actions; & these all doe bear witnessone to an other, the latter Prophets and Apostles commenting upon Moses the first divine writer, & Iohn the last, confirming and abridging all other from the first, in his heavenly Revelation. The ear (sayth † Iob) discerneth words, as the palat tasteth meat for it self; wherfore though the natural man discerneth no difference between Gods canonical and mans apocryphal scriptures, yet the spirituall man discerneth all things; and by testimonies of the scripture is able for to prove that the Bible is canonical, contrary unto your Conclusion; al- 1 Cor. 2. 15.

Tude, 19.

thoug perhaps he caniot perswade it, to them which are carnal & have not the spirit; as the *Apostle speaketh. If this be not, as I have shewed; but we must rely upon men, for the ground of our faith: then would I know, how you can perswade an infidel, to beleefe Christianisme rather then Mahometisme, to be the way of life. For the Turk will say & swear, of the new Testament and its mens voices inall carry it away, our beleef in Christ is lost. If miracles be alleged, there is still the same controversie, whither they be divine or divilish: for heathens and idolaters have had miracles many; and Antichrist, as it is prophesied, shal \pm doe great wonders, making fyre to come down from heaven on the earth, in the sight of men. Your other allegations of antiquitie, Vniversalitie &c. wil not stop the mouth of Iulian the Apostata, but he will bear down Christianiti and restore Paganisme, as being ancient and universal. So there wil be no settling of the conscience til it come unto God, and rest upon him alone, and receive the plerophorian, the full assurance by his spirit; without which men can not discerne between the propheticall writings and the Iewes Thalmud, between Christes Testament and the Turks Alkoran; or between Gods oracle out of the Debir in Ierusalem, and the Divils oracle out of his temple in Delphos.

† Ephes. 3,6
1 Eph. 4,4,5 Again, as the Israelites discerned canonical scriptures from others; so doo we: for we Gentiles are \pm coheirs with them, and of the same body; for there is \pm one body and one spirit, as there is one Lord and one faith. But they relied not on the Church, or on the Highpreist & his council: for had they so doon, their church must haue had privilege not to err, (as you think of yours;) which if you grant a Iew, he wil overthrow your beleef in Christ, seing their Preists, Elders & people condemned Christ, his Apostles, and their writings. As you would answer a Pharisee for this point, so mind the like answer to your self.

Finally your plea is overt in your own & confounded by your own practise: for you will have us receive the scriptures for canonical, because your Church of Rome sayth so they are: we must beleeve upon her word, Tobie and Iudith to be canonical; but the third and fourth of Esdras, nor: the first and second of the Machabees to be canonical, but not the third or fourth. If any make question of this for conscience sake; you seek to resolve him by the definitive sentence of the Pope who cannot err. But if he ask why the Pope of Rome may not err, aswell as the Patriarch of Constantinople: you then allege (as after to me in this your letter) Christes promise to Peter, Mat. 16. and there you scan every word, and presse every circumstance of the text, to make him beleeve that Peter was the Rock and head of the Church, and consequently the Popes his successors. Ask he you againe, how he shall know that Mathewes gospel (wherin this promise is written) is canonical, rather then Nicodemus gospel: you will answer because the Pope hath so determined. Thus the very entrance and ground of your religion, bringeth men into a maze and Labyrinth: for we must beleeve the Pope cannot err, because Christ sayth such words

words to Peter; which the Pope expoundeth and applyeth to himself: & we must beleeve that Christ sayd them words, because the Pope hath determined that he sayd them. Thus the foundation of our faith, must re-
ly wholly upon man, (a clod of clay:) whatsoever he telleth us is scrip-
ture, that must we so esteme; how ever he expound scripture, so must we
take it: what he sayth is tradition or Gods unwritten word; we must so
regard and keep it; be it never so absurd, against the light of nature, a-
gainst reason, against the grounds of faith; against the evident testi-
monies of the prophets and Apostles; we must captivate all our under-
standing, faith and conscience, under the Popes wisdome: and all be-
cause he telleth us we must so doo. Otherweise, if we may trie this
principle of yours by the scripture, through the light of Gods spirit in us;
then may we doe the like of other, which be of lesser moment. Consider
I pray you this first point seriously; and the Lord give you understanding
in all things. And let me here put you in mind (though I be not yet come
to the end,) of the last motive in your letter, where you tell me how whē
you shalbe demanded at the tribunal of almighty God, whyp you be-
lieve in the Roman catholik church; you can answer, by reason Christ
himself teacheth you so, saying, He that heareth you heareth me &c.
But deceive not your own soul; for when Christ shall ask you at that day,
why you have worshiped images, sing masse and Dirige, prayed to Saints
and soules departed, and * transgressed many other of his fathers cōman-
dements by your traditions; you will answer, because the head of your
church the Pope did teach you so; when he shall ask you, how you knew
the Pope to be head of the church, and to haue such authoritie over your
conscience; you will answer because Christ himself spake such words to
Peter as are written, Mat. 16. When he ask you agayn, how you knew
that he spake those words, or that they extended to the Pope of Rome, a-
bove all other: your answer vvil be (according to the grounds of your re-
ligion) because the Pope himself, vwith his senate of Cardinals did tel you
so. Then vvil your hope be the vvel of a spider, and your house novv
seeming upon the Rock, vvil be found upon the sand: you shall hear the
Curse pronounced upon * the man that trusted in man, and made flesh ^{*Mat. 17. 4.}
his arm, and vwithdrevv his hart from the Lord; and that all such vvor-
shiped him in vain, as had their fear tovward him, taught by the precept ^{1Mat. 1. 9.}
of men. The † Rock of my hart, vwho is my portion for ever, preserve ^{1Isa. 29. 13.}
me and deliver you from those syrtes and quicklands, vwhere men make
ship-vvrack of faith.

*Mat. 15,3.

*Jer. 17. 6.

¹Mat. 1. 9.

1Isa. 29. 13.

[†]1Pe. 73,26.

2. Argum.
anwvered.

Your second argument to prove that the bare & naked vword of God
cannot be an infallible rule or square of truth, is this; That which is
difficult and includeth many sensēs, at least to the ignorant, cannot be
a certaine rule of faith: But the scriptures are thus. Your antece-
dent you seek to confirm by Luther, Tertullian; and S. Peter also vwho (as
you vwrite) layth ¹ that in S. Pauls epissles ther be many things hard
to be understood, which the unlearned and unstable deprave as all
the rest of the scriptures, to their own perdition. To this of the Apo-

*dulnoeta
ina.

Rom. 3.3.

¶Mat. 13,
13.14. Luk.
8.10.
¶Pro. 1.4.

*Deut. 17.

*Baripid.

He I answyer, first, you set the holy text on the centers, to stretch it out for your use. The Apostle sayth * some things are hard to be understood; yo i vwould haue him say, many things: he sayth, they deprave these as the rest of the scriptures; you say, as all the rest. Secendly this testimonie, though it vvere as large as you extend it, proves not your antecedent, but onely the first part of it; and scarce that too. For to gather because part is difficult, therfore the vvhole is; is more then eyther his vwords, or good reason vvil bear. The later part, that the scripture can not be a certayn rule of faith, followeth not upon the former: it may be a certayn rule, though some part of it be difficult; though many men doo deprave it. Our ignorance or perversnes, cannot make crooked that vwhich is most streight, no more then our i unfaithfulnes can make the faith of God of none effect. The artizien that vworketh by rule and squire, may through vwant of skil or heed, vwork amysse; but himself is to blame, and not his rule. Againe though some scriptures be difficult, yet many be plaine and easy; and God hath so tempyred them togither, that the vvisest should haue vherin to exercise their vvit, and admire Gods mysteries; and the simpest should haue playne documentes, vwherby to ground their faith. It is our fathers vvil also that to some, his vword should be in parables; that i hearing men may hear and not understand, vwhen to others it is given to knowv the secrets of the kingdom of God; vwho hath vwritten his vword to give unto the simple sharpnes of vvitt; to the child, knowvledge and discretion. Again you allege the Eunuch, Act. 8. vwho confesseth that he could not understand the scripture vwithout a master. I answyer as before, this proveth no insufficiencie in the scripture, but in the reader. I vvil further confirm it by your ovvn position; vher afterwards you undertake to prove, That the Prophets definitive sentence as he is head of the church, is an indefficient rule in matters of faith. But these definitive sentences, say I, are some of them hard to be understood, at least by the ignorant; and many cannot understand them vwithout a master; if therfore your argument be good, your position is naught, and you must seek a new rule in matters of faith. Your humane testimonies say no more then is alreadie heard and answyered: if they did say more and you pressed it, I vwould make answyer as to you, but leave the Fathers to sleep in peace.

You procede with the second branch of your antecedent, saying, that the scripture hath many senses literal, many senses spiritual; vvhich upon you gather, since in the old law when any difficultie happened, the Priest was to decide it, therfore with a farre greater interest, the Priest of the new law, that hath the spirit of interpretation redoubled, and ratification of his doctrine assigned and confirmed by Christ Jesus himself, is to expound the hidden senses of scripture.

I answyer, first that ther be so many senses literal & spiritual, as you doo say, resteth for you to prove in your next, for in this you make none. I hold the sense of scripture to be one, though applied to many tymes, places, and persons. Penkeus in the Poet, thought he saw two suns.

in the firmament, when ther was in deed but one: it was but the distemperature of his own senses that made him so to think. You suppose the word (which shineth as th: sun in the firmament of the church) hath many meanings: when it is but the dazeling of your eyes. Secondly though it were granted to haue many senses, yet th: law in Deut. 17. maketh nothing against my faith. For I graunt the scriptures are to be expounded by th: Preists and Ministers of God. Deut. 33. 10. Eph. 4. 11, 12. yet not by mans owne judgment, or at the wil of any mortal creature: *1 Cor. 2. 13. but by the spirit of God, and by the scripture it self, as did the preists in Israel. For no minister of Christ, (no not th: † Apostles) haue dominion over our faith: but are in declaration of the truth, to approve themselves to every mans conscience, in th: sight of God, as † Paul sayth. Neither mought the Preists of old, decide controversies as they lysted themselves; their words were not oracles: but they were to inform the people according* to the law; which the Lord explaineth by the preist Ezekiel thus; In controversies they shall stand to judge, and they shall judge it according to my judgements, &c. Ezek. 44. 24. Thus Gods law is the rule of judgement; and th: scriptures are not so bare & naked, as to need the rags of mens inventions to array them. If you yeeld not in this, I pray you what answer will you make to the Jewes, that shall plead vwith you against Christ, and alledges, how their high Preists and Rulers which were to decide all controversies. Deut. 17. decided this coutroversie of Iesus of Nazareth thus, that he was a seducer, a blasphemer, a traytor, & therfore to dye the death. If the bare and naked scripture (as you call it,) help you not against their pontifical decrees and expositions; you wil have but a bare and naked faith, the shame wh:ref, no figleaves wil hide. But the Preist of the new law you say, is to decide vwith a farr greater interest. I grant it; for Christ being come, the high Preist of good things that were to come, hath farr greater privilege and power then any legal Preist; and him we are commanded † to hear. But he is not the Preist you mean: for you allege from Iohn 21. that Christ biddeth S. Peter and his successors, feed his flock with the spirit of interpretation, &c. I marvel howv this wil make for your opinion, that the bare word of God, is not an infallible rule or square of trueth. For doo you think in good earnest, that Christ would haue th'Apostle feed his flock, with ought save Gods word, because he bad him feed? then all other Pastors must doo so too. For the same Apostle writeth afterward thus, * The Elders which are among you, I beseech, who am a coelder, &c. feed the flock of God; & another Apostle sayth to the Elders of another church, * Take heed to your selves, and to all the flock wherof the holy Ghost hath made you Bishops, to feed the Church of God &c. If the commandement to feed, privileged S. Peter above the law and word of God: then all Christian Bishops or Elders, haue like privilege, because they haue like commandement. But I deny eyther that Peter alone was to feed Christs sheep, or that he mought feed them with any thing, save Gods word. For the Apostles doctrines were the commandements of the Lord. 1 Cor. 14. 37. & 11 Pet. 5. 1. ^{† Heb. 9. 11} ^{‡ Mat. 17. 5.} ^{† Act. 20. 28.}

not their own counsels: and if S. Peter or any other, taught or practised contrary to the word, he was to be withstood and reproved, Gal. 2. 11.

Wherfore even Peter himself (who knew wel the meaning of his commission,) taught the church, that their new birth was * not of mortal seed, but of immortal, by the word of God; and that was the word which was preached among them; and which he exhorted them stil to t desire that they mought grow therby; & willed the, that if any man spake, it should be as the words of God; and referreth them to the sure i word of the prophets, as to a light that shineth in a dark place: that strange it is you should gather any thing against the auctoritie or sufficiencie of the scriptures, because the Apostle was willed to feed the sheep of Christ; vnlesse you think they should not have wheat but chaff to feed upon. And if your cheif shepheard of Rome use so to feed his flock, & gather such doctrines from Christs commandement; I will never goe over the Alpes to fetch my food from him.

You next allege Act. 15. where the Apostles meaning to decide a controversie, repayred not (you say) to their private spirites interpretatio but to a council gathered in Jerusalem, where S. Peter was head, wher al was concluded with *It seemeth good to the holy Ghost and to vs.*

*1 Cor. 2.
10.11.
†Mat. 18.20
Eph. 1.22.
‡Act. 15.28
*vers. 13.14
&c.

*vers. 19.
crino.

*vers. 6, &c
†vers. 23.
*vers. 28.

I answer, you hold not to the point which you took upon you to prove, viz. that the bare word of God is not an infallible rule of truth: the scripture you cite maketh against you; for the Apostles were publishers not of their own word but of Gods, 1. Thes. 2.13. 1. Pet. 1. 25. 2. Pet. 1. 16. They confirmed their sayings in this Council, by the former scripture, Act 15, 15, 16. They expounded and applyed the scriptures to their present questio, by the same spirit which wrote them, which was no private but the most publik spirit of God, * without which no scripture can be vvel interpreted. And vwhere you say S. Peter was head of that council, you passe the boundes of the text vwhich shewes no such thing. Christ vwas t the head, and he guided them by his † holy spirit. Peter, after much disputation shewyd his mind, grounded upon the vworks and lavy of the Lord, Barnabas and Paul confirmed the same by their ovvn experience: then Iames confirmed Symon Peters speech by the vwords of the Prophets, & thereupon * gave sentence or judgment vwhat should be doon; vvherto the Apostles and Elders vwith the vwhole church agreed. Wherefore if any man vvere head, reason vwould lead us to think Iames rather then Simeon vwas the man. Thus the decree had power and force from Gods vword, vwhich by the holy Ghost vwas searched, scanned, manifested of t the Apostles and Elders; vwas approved and consented to, of the vwhole Church there, the † Apostles, Elders and brethren; all vwhich, and not Simon alone, sayd, * It seemed good to the Holy ghost and to us. And that all care and diligence should be used to decide controversies by the vword of God; Lacknowvledg: but to deney Gods vword (vwhich you call bare and naked, though it be gloriously arayed vwith all ornaments of the spirit,) to be an infallible rule of truth; is far from my hart,

hart, and farr from being proved by these your allegations. But you shut up your argument thus. Therfore let S. Peter himself conclude, that no prophesie of scripture (that is no interpretation as the help Father's interpret) is made by a private spirit its interpretation. But the Apostle concludes not your purpose, that Gods word or scripture is not an infallible rule of truth; therfore you are nothing holpen by this text, though you contryne it to speake otherewis then the auctur set it downe: which was not (as you say) by a private spirit interpretation; but ^{*} of ones own interpretation, or of it own exlication or solution. ^{* idem epist. ad Cor. 14. 22.} This speech dooth no whit disprove the au^{er}toritie, sufficiencie, or infallibilitie of the prophesies of scripture, which the Apostle before did approve, (ver. 19.) Therfore this standeth still firm against you, that Gods pretatione bare word (meaning without the raggs of mens inventions,) is an infallible rule of truth: but how this infallible rule is to be used, interpreted, applyed &c. is a second consideration. And, though I would Latin. not swerv from the question, yet to help you what I may, I will speake a litle of that which you allege. If by privat spirit you mean an humane spirit, or the spirit natural in man; I grant it: no prophesie of scripture is of private, or of a mans own interpretation: he can not by all his wit, learning, or industrie explane it, without the spirit of God. If you mean a private mans interpretation; as that no privat man can interprete any prophesie: I deney it. For the publick man with you is the Pope, & he interprets all; having his supposed soveraigntie from Peter. But if all other be private men, save Peter and his successors the Popes; then doe you injurie to all the other Apostles, Prophets, Evangelists, Pastors and Teachers, at that time, and in ages since: as if they without Peter or the Pope, could not interpret any prophesie of scripture. It is also against your own Bishops, Preists, Iesuits, and against your self; for none of you (but the publick spirit of the Pope onely) can interpret any scripture: which if it be so, why medle you now with controversies about the scriptures against me, seeing you can give but a private spirits interpretation, which the Apostle (in your own judgment) condemneth? If all Church officers be exempted from the privat number, and are among the publick, and may all interpret: then will your Pope have litle privilege from this place, above other Bishops. Or if you think, that no privat that is (as you speake) no laie man, can interpret any prophesie of scripture, you doe injurie to Gods people or laicie. For were not all the laie or people of the church in Corinth willed to [†]covet spiritual gifts, and rather that they might prophesie; which [†] all of them might perform in the church? Doth not the wind [†] blow where it listeth, & Gods spirit breath on whō he pleaseth? Prophesies of scripture never were of propre or private interpretation, yet Christ a carpenters son, brought up ^{*} unlettered, neyther Preist nor Levite, but a laie man in Israel, was permitted to interpret the prophesies of scripture publickly; and Caiaphas himself cavilled not against him, as being a private spirit. The Apostles also were [†] unlettered and private men; yet were they not for that, forbidden to interpret

1. Cor. 14.

vers. 31.

Ioh. 3.

Ioh. 7. 15.

Luk. 4. 16,

17. &c.

Act. 4. 13.

pret scriptures: but if they lived in your church, it seemes they should. Consider I pray you of these things, and the Lord give you understanding.

3. Argum. But you procede with this matter, and thirdly you argue, and by answvered. your argument (as you say) break the force of a pretended answer, thus, Not onely scriptures by themselves are not sufficient to prove what is canonical, and what is not: but also that scriptures helped by private mens interpretation, are not sufficient to prove the same. I see this your proposition, but I see no proof: in sted of that, you digresse to complayn that the poorest handycrafts man &c, is allowed to interpret the hardest places of scripture. But all this proveth not the point in hand, namely that the scripture is not a sufficient rule of our faith. For this it may be, and is: how ever men err in expounding it. Of this point I have spoken before: your assertion is not an argument; and if ther were but a pretended answer, yet your bare position would not break the force of it; the yron is blunt, and you have not whet the edge; therefore you must put to more strength.

*Eccles.10. 4. Argum. Fourthly you argue thus. That which by the lights and lanterns of your opinions hath been wronged in the highest degree to bolster up heresies, cannot be a true and indefficient rule of faith. The assumption is a rhetorical flourish: for what more frequent (say you) with hereticks then at their singers ends to cite places of scripture? &c. And here you mention divers points and persons, and then without conclusion, passe on to an other argument. The assumption which is personal, touching Luther, Calvin, &c, and unjustly bent against us; I leave to strive about, and could require you with the like of your Popes and Prelates, who have wronged the scripture not in the least degree. Your proposition I deney: for though men wrong the word of God never so much, eyther ignorantly or wilfully; yet is the word never the worse, nor [†]Zoph.3,4. Jesse sufficient rule of faith. The Preists in Israel [†]wrested the law, by which they should haue taught the people: yet was the law in it self a true and indefficient rule of faith, to which the Prophets [†]referred the people, and blamed thole that spake otherwise, as wanting light. Our Saviours most holy doctrines vvere vronged and depraved in the highest degree by Pharisees: vwill you therefore conclude, that his doctrine vvas not a true and indefficient rule of faith? Beware of such pleading, and learn rather of the Apostles, vwho though men [†]depraved the scriptures; yet [†]referred the Christians unto them, as being able to make us vnde vneo salvation, through the faith that is in Christ Iesus, and to make the man of God absolute and perfect unto all good ywoks. 2. Tim. 3,15.

¹⁶ 4. Pet.3,16 5. Argum. 17. answvered. Fiftly and lastly you argue, many iusteries of our faith are believed, that are not explicitly declared in the word of God, nor so infallibly (prescinding from al traditions of the catholik church) deduced there, so that they are sufficient to make one believe that with so firm an act as our faith requireth. Therfore that which makes these iusteries

* 2. Pet.1.
19.

ries worship of constant beleef, is a rule of faith as wel as the written word, whither they be traditions divine or Apostolical.

The first part of this your argument I deney, for neyther manyn nor any mysteries of our faith, are without their due and sufficient proof from the holy scriptures. You labour to confirm that you sayd, thus, because till Moses there was no written word, but men were taught by tradition. You allege also Exod. 14. thou shalt tel thy son in that day, ^{Deut. 6, 22} ask thy father and he wil shew thee &c. Iob, 8. ask the former generation, &c. Also, how after our Saviours coming, the Apostles preached viva voce, before they wrote &c.

Your first reason is altogether insufficient: for though the scriptures could be no perfect rule of faith, before they were written; yet after the writing of them, they mought be, and so were. You might as well say, neyther tradition nor doctrine by lively voice, could be a rule of faith, before it was spoken. You might also say, the scriptures are not sufficient to make one beleeve any one mysterie of faith, seing before Moses, all mysteries were taught by voice. The ^{*} pattern of the Tabernacle shewed to Moses on the mount, could be no perfect rule for him to build by, before it was shewed. Was it not therfore a perfect and sufficient pattern, after it was exhibited? Even so the scriptures, now that they are written, are a sufficient rule and assurance of our faith. Ioh. 20. 31. 2 Tim. 3. 16. 17. Your other allegations out of Moses & Iob, wil serve much better for the Iewish traditions, then for yours; and confirm their Thalmud and Cabala, rather then your papal decrees. But the Apostles turned the Iewes from their ^t vain conversation, received by the tradition of the fathers; ^t Pet. 1. 18 and would not have them ^t take heed to Iewish fables and commandments [#] Tit. 1. 14. of men that turn from the truth. Our Lord also reproved the traditions of the Pharisees, though received from their Elders, Mat. 15, 2, 3. &c. by which you may learn (God opening your hart) that Israel was not left to unwritten verities for a ground of their faith; but were to tel their children the works of God that they had seen and heard, (as we all are to doo ours,) and for a rule of their faith and life, to ^t teach them Gods ¹ Deut. 6, 7. written law. This you may see by the ^{*} 44. and 78. Psalms, wher the fathers told their children such things as are written in the books of Moses Latin, the & Iosua &c. which as they coatinued the rule & ground of faith through 43. & 77. out the Prophets ages, so Malachi the last Angel of the old Testament co-mendeth them to the ^t memorie of the church; even as from the first giving, they were the ^t inheritance of the same. The power and authori- ^t Mal. 4. 4. [#] Deu. 33. 4. tie of vwhich Law and Prophets was so great, as our Saviour sayth they ^t that wil not hear them, neyther wil they be perswaded though one rise ¹ Luk. 16, 31 from the dead agayn. Beware therfore, least vwhile you seek to support traditions, you supplant Christian faith: for a Iew wil preesse you by tradition to receive their Cabala as vwell as their prophets, seing you have had these all from them; & cannot vwithout them (by your ovn groundes) tel vwhat is canonical scripture, & vwhat is not: and they doe affirm that God gave to Moses a double Law; the one vwritten, the other by vword of mouth.

mouth. Rambam Prefat. Misnajoth. Your particulars insisted upon, for the equalitie of the 3. persons in the godhed; the baptising of infants; the procession of the holy Ghost; the keeping of the Lords day; the law fulnes to eat blood &c: vwhich you think can not be proved by scripture without tradition; shew that you are too much a stranger in Gods book: for it affordeth us sufficient proof for all of these. And is ~~not~~ ^{not} ~~it~~ ^{it} with us, if we cover our faces, before Arians, Anabaptists & other heretiks, if we should let goe our rockie foundation, to build upon your sands. As for other points of **Masse for the dead** &c: vwhich you mention upon certayne fathers credit, as it hath no ground in Gods book, so by the same it may easilie be refuted: and what God condemneth, no man can justify.

Wheras you allege 2 Thes. 2. and other like testimonies for traditions; I readily grant you to accept all traditions divine or Apostolical; for they were the cōmandements of God: but your church traditions I refuse, for they are the institutions of men.

*1. Cor. 14
37.

Act. 26.22

1. Thes. 5.1

2 Tim. 3.
16,17.

Tit. 1. 10,
21.

1. Ioh. 4.1
& 2.18.

Act. 20.29

Eph. 2.20

Ioh 5.39.

Pet. 1.19

Isa. 34.16

Mal. 4.4.

Eze. 20.18

Mat. 15.3.

I grant you also that Paul taught more things by word, then were written in that his Epistle: but that he taught any thing as needful for salvation, without warrant from the scriptures, I deney; or that the sum and effect of all that he taught, be not in the Prophets, his own and other evangelical writings. If you wil not beleeeve me, beleeeve himself who testifieth that he t sayd none other things then those which the Prophets & Moses did say should come: beleeeve an other Apostle which sayth, ¶ these things are written that ye might beleev &c. & that in beleevynge ye might have life through Christ's name. And wheras you wonder how men should deney the necessary use of traditions, asking, if we will beleeeve the Apostles, **Why then we wil not beleeeve them that lived in the Apostles dapes**, and such holy fathers as flourished shortly after: you may stay your wonder, if you consider how Paul t teacheth, that the scripture is able to make a man vwise unto salvation, absolute, and perfect unto every good work: for now there is no necessary use of other traditions, unlesse it be for works that are too good, and they be (I trow) works of supererogation. You may also answer your own question, if you mind how there lived in the Apostles dapes, many "vain talkers and deceivers of minds," many false prophets that were gone out into the world, and many Antichrists: and how after their departing ¶ there entred in gretvous wolves. Now seeing such weeds flourished shortly after in the garden of the Lord, is it not more safe for us (think you) to keep the foundation of the Apostles & Prophets (on which Christ's church is t buikled) then to build upon the boggs of after writers? To conclude therfore this point, Christ sendeth us to " fetch the scriptures; his Apostles t doo the like; the Prophets before t speake also to like effect: this counsel by Gods grace I shall follow, in these I wil exercise my self, not doubting but I have chosen the better part, which shall not be taken from me. And unto you that are zealous for the traditions of your fathers, I shew the counsel of the holy Ghost

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ements of God by your traditions, and presume not * above that which ^{1. Cor. 4, 6} is written.

II.

The second thing you take upon you to prove, is, That the Popes definitive sentence, as he is head of the Church, is an indeficient rule in matters of faith. This position if you well understood it, I would not strive against: for the definitive sentence of that Papa or Father, that is head of the church, is (I confess) such an indeficient rule. But the Vicar of Rome is not this Pope; it is Christ himself that is † Father of eternitie; and he is the ‡ head of his body the church; and he hath forbidden us to call any man our Pope or Father upon the earth, for there is but one our Father which is in heaven. Mat. 23, 9. But you understand it of an earthly Pope and head, and would confirm it by this scripture, Luk. 22, 31. Simon Simon loe Satan hath desired you to winnow you as wheat, &c. but I have prayed for thee that thy faith fail not. Here first I observe how you labour to confirm the Popes definitive power, by the scriptures: so that which before you pleaded against, as an insufficient ground, now here you make a ground of grounds; and so you are contrary to your self. For before you taught me to beleieve this is Gods word, because the Pope saith so: here you will have me beleieve your Popes sentence to be a rule of faith, because the scripture saith something which you imagine makes for him. Thus you would lead me as in a round: and I cannot tel what you make the rock of your faith. But I wil follow your argument. Christ prayed for Simon, that his faith (upon Satans sifting) mought not fayl. I grant it, neyther did it fayl, though he fel greevously. Yet this grace made not Simon, Pope or Head of the church: for it is a grace common to all the elect members of the bodie, whom though Satan sifteth, and they be often foyled, yet rise they again by beleef in God; and though their faith often fainteth, yet it never faileth or is consumed. And this by vertue of Christs prayer or mediation, 1. Ioh. 2, 1, 2. for Gods gracious gifts are ¹ without repentance, and Christ giveth all "his sheep eternall life, and they shall never perish, neyther shall any pluck them out of his hand. You procede and say, that this prayer was consequently for his successors. If you mean successors in his office, I know not who they be; neyther shew you the Popes to be the men. If you mean successors in his faith, I grant it, as before. For Peter had the faith of Gods elect (as true justifying faith is cal'd):* in which faith, whosoever succeed or come after him, (as also they that then lived in like faith with him,) they were & are and shalbe by Christs mediation, confirmed that their faith (which is their † life) fayl not. For example: Christ chose 12. Apostles, and one of them was ¹ a Devil. Iicariot (who was the Devil,) fell into syn, and Christ prayed not for him, so his faith fayled (though he confessed his syn), and he dyed in dispeir, hanging himself; for he was the Son of losse or perdition, and therfore was to be lost, that the scripture mought be fulfilled. Iohn. 17, 12. Simon Cephas fell also into syn, above the other ten, but he was one of Christs sheep, no child of perdition, therfore he kept him from being lost, praying that his faith mought not fayl. And as for him,

^{†Isai. 9, 6.}
^{‡Col. 1, 18.}

^{*Titus 1, 1.}

^{†Abak. 2, 4}
^{†Ioh. 6, 70.}

*Ioh. 17. 21 so for the rest, at an other time, he * prayed to his father to keep them in his name; and not † for them alone, but for those also which shall believ in him through their word. Wherfore Christ prayed not onely for Simon, but for all the Saints; though speciall need and use was for him at that time: yet as Paul sayth of Abrahams justification, † it is not written for him onely, but also for us; so say I of Simons confirmation by the prayer of Christ: for whatsoever is written, is written for our learning. Rō. 15. 4.

¶Rom. 4, 23, 24. But you prosequute your argument thus, that S. Peter was bidden to firm his brethren; but onch S. Peter and not the church in generall hath brethren. Wherupon you would have me gather, that this was his speciall privilege, and no mans ells, save his successors in the headship.

Your assumption I withstand as a fallacie, proving Peters popedom for confirming his brethren, no better then as if you should reason thus: Paul sayd to Barnabas, * let us return and visit our brethren in every citie &c; but onely Paul and Barnabas, & not the church in general, have brethren; therfore onely Paul and Barnabas are Popes of the catholik church, and visiters of the same, they and their successors. If this be not a good reason to prove a supremacie of visitation; the other is no better to prove a

*I. Pet. 5, 9. supremacie of Confirmation. For the church in generall is a "brotherhood, as the Apostle Peter himself calleth it; and of this brotherhood, Peter was one, Paul an other, John an other, and so the rest, not onely the Apostles but all * believers. Wherfore as Simon had brethren, so

*S. Pet. 1, 8---10. hath every Christian, and all are brethren ech to other, and all brethren

†Heb. 2, 11, 12. † unto Christ. And Peter as he was * a joynt elder with the other elders;

*I. Pet. 5, 1. so was he also a joynt brother with the other brethren: or els he was none of Christ's. And as for confirming his brethren, it is farr from proving a

*Act. 14. 22. popedom: for Paul an other Apostle, * confirmed his brethren, and Timothee an Evangelist † did the like; and Iudas and Silas being Prophets,

*Act. 15. 32. † did the same; and all the Angels or ministers of churches, are taught of Christ to doo likewise. Wherfore Simons commission to confirm his

*Apoc. 3, 2. brethren, made him not Pope, and consequently neyther his supposed successors.

But you presse the circumstances, that our Saviour points out one particular man, saying Simon Simon; and after having spoken of al, particularizeth the speech agayn, saying, for thee, thy faith, & thy brethren &c. I answer, there was cause why our Saviour should speak to him thus, because in his sifting, he should shew more weaknes then the rest: and a speciall sore, needeth a special medicine. But the sore being healed, the recured person is as an other man of his degree: and I shewed before, that Peter had no privilege in these things above the other Apostles, Iscariot onely excepted.

You next allege from Mat. 16, how Christ sayth, he buildes his church upon S. Peter; adding moreover, that he changed his name, and of Simon he makes him Peter, and Petre, and Cephas, which name in the Syriaku tongue signifieth a rock; therby to prevent all fribolous answers &c. I wish you more wary in alleging of scriptures;

Christ

Christ sayd he would build his church upon that Rock (petra) and had changed before Simons name not into that, but into Petros. And wheras CEPHAS the Syriak name is ambiguous to signifie in Greek both PETRON and PETRAN; the ambiguitie is cleared by the holy Ghost, in Ioh. 1. 43. where Cephas the mans name is interpreted Petros, that is in English a stone. Moreover that Simons name was not Petra Rock, is plain by Mat. 16. wher the Apostle distinguisheth the terms, adding also a pronomine demonstrative of the *feminine sex, which agreeth not with a mans proper name; & the Syriak also by the demonstrative hada, distinguisheth the proper name Cipha, from the appellative cipha, which otherwise by termination had no difference. As it standeth not with the grammatical construction that Simon should have the name of the Rock: so neyther standeth it with th: theological explication. For the Rock signified Christ himself, who was figured out to his Church by a Rock, 1. Cor. 10. 4. which is a title that Moses and the prophets after him, give unto God; as ¶ perfect is the work of the Rock; and, the Rock of his salvation; and many the like: and that he onely is the true and proper Rock of the church, we are taught by this and the like speeches, ¶ ywho ¶ Sam. 22. is a Rock save our God? meaning none ells. So Christ is called the head of the church, and not any Apostle; and he is the onely foundation upon which the church is builded, as it is written, "Other foundation can no man lay, then that which is layd, which is Iesus Christ. And Peter himself telleth us that * Christ is the Rock and living stone, unto which all Christians as living stones doe come, and are builded to a spiritual house. And Simon being a principal stone in this house, had therfore the name Peter Stone, of Petra, as we all of Christ haue the name Christians; and as touching faith, are living stones, that is Peters; having obteyned ¶ isotimon ¶ Pet. 1. 1. pistin, a like precious faith with Simon Peter himself, and the other Apostles; though as touching order, they were principal, next unto Christ, ¶ 1 Cor. 12. (as it is written ¶ first Apostles, secondly Prophets &c:) and then other 28. officers and brethren, in their due places.

Moreover were it granted that Christ meant to build his church upon S. Peter; yet was it not upon him onely; for it is written, ¶ Ye are built upon the foundation of th' Apostles and Prophets; and agayn, ¶ the wall of the citie had twelve foundations, and in them the names of the lambs twelve Apostles. Wherfore Christ builded the Church upon the 12. not upon one alone; & it resteth upon you to prove that by saying super hanc Petram, Christ secluded Peter from the rest; for the rest had the rock, and belonged thereto as wel as Simon, though he were foremost in the rew. And though he onely had the name of Peter, a stone; that exempteth not others from this grace: for the two that were next unto him, Iames and John, onely had the name of ¶ Boanerges, that is, Sonns of thonder; yet did not they onely thonder out the gospel, or understand (as ¶ Iob speaketh,) the thonder of Gods power; but the other Apostles also, had the same office, by preaching of the gospel; though perhaps not in like manner or measure of graces. The like answer I make, for the delivery of

the keyes to Peter; (a thing which you barely mention:) they were not given to him alone. For as Christ asked his disciples joynly (and not Peter onely,) * whom say ye that I am? so Simon answered not for himself alone, but for them all. Wherupon Christ pronounced a blessing, and annexed promises, not for him alone, but (as you grant for his successors also, as I defend,) for the other Apostles also. This may be confirmed by other like testimonies, as Iohn. 6,67. where Christ saying to the 12. will ye also goe away? then Simon Peter answered, Master to whom shal we goe? wherby it is playn, that Christ asking all, when one answered, he answered for all: therfore also the blessing upon the answer, must concern all; and so the promises not peculiar to Peter, but cōmune with the rest. † So also in this particular of the keyes, for further proof wherot, let you down by the scriptures what is meant by keyes: and I will shew you by scriptures also, that the 12. Apostles had equal power in using them. Your supply of proof from testimonie of later doctors, I leave as insufficient; their writings neyther being authentik, nor any thing so anciet as the Apostles writings; and the most ancient records, I stand to be tried by. Yet if I lysted to fight with such

† The scripture plainly confirmeth this doctrine: for where one Evangelist writeth, Peter said unto him, Mat. 15, 15. another writing of the same, sayth, His disciples asked him: Mark. 7,17. so that Peter spake in the name of the rest; and his words were theirs likeweise.

weapons, I could cite Doctors against Doctors, and many against you, & Augustine ‡ most plainly contraryng your opinion, and saying that the Rock was that vwhich Peter confessed & knew when he sayd that Christ was the son of the living God; and that the Rock was Christ, not Peter: but I will not presse you with mans auctoritie; the book of God shalbe my panoplie, and sufficient artillerie.

Your last proof is from Iohn. 21. Where Christ sayd to Peter, Feed my sheep: which sounds as much (you say) as have care of my fold: but in S. John. 10. it is sayd, there is but one flock and one shepheard &c. and therfore he honours Peter thysse with the stile of an Universal Pastor. This reason hath like frayltie as the former. I deny that Peter alone was to feed Christs sheep, for he sent al his Apostles with that charge. Mat. 28, 19,20. and before this speech to him, he had sayd to them all, As my father sent me, so send I you, Ioh. 20, 21. Peter therfore as he was Isympresbyteros, joint elder with the rest, (not archipresbyteros, cheif elder:) so was he also sympoimen, a joyn特 Pastor with the rest, and not archipoimen, Cheif pastor, (as you would have him,) for himself telleth us that Christ is he. 1. Pet 5,4. The same, Christ also confirmeth in the place you allege, Iohn, 10. for there he sayth, " I am the good Pastor, and " I lay down my life for the sheep; and † I have power to lay down (my life) and have povver to take it again, this commandement have I received of my father: and † I give unto my sheep eternal life, and they shall never perish. With many like speeches vwhich cannot vwithout blasphemie be applied to any mere man, but to him * vers. 30. vwhich is * one vwith the Father. And therfore unlesse you vvil renounce Christ,

¶ 1. Pet. 5,1

* vers. 11,14

* vers. 15.

† vers. 18.

¶ vers. 28.

* vers. 30.

Christ, and make Peter your Rock, your God, your Saviour, that layd down his life for you, to give you eternal life &c; you cannot make him that one Pastor over the one fold of Iewes and Gentiles. Wherfore ^{vers. 16.} neyther thrise nor yet once, is Peter honoured with the stile of universal Pastor; but onely is charged ^t to feed Christs sheep, as other Pastors also are required; & our Lord Iesus ^t the great Pastor of the sheep, hath given ^t Heb. 13, not one but many Pastors for this work: Ephe. 4. 11. ^{20.}

Having heard your reasons for Peters headship, I exspected somewhat for your Popes pretended primacie; but for this you shew no evidence frō Gods book; you have none I trow, so ancient. Wherfore your position That the Popes definitive sentence as he is head of the church, is an infidellitie in matters of faith: is farr as yet frō being proved. And though this preeminence were yeilded for Cephas, yet would I not graunt the like for Caiaphas: though Peter vvere the Rock on which Christs Church is builded; yet your house may be situate on the sands, for ought you have sayd to perswade the contrarie. But let us see what the 3. point in your letter wil afford, which now next foloweth.

III.

Lastly and breifly you take upon you to shew that your Romane church is the true and onely catholik church of God, that holp citie. Apoc. 21, &c. And first your church (you say) is catholik, for in your memory, you onely are catholik, in so much that the name catholik was hateful to a puritan or a protestant; citing Beza, D. Humfrie, Butcliff &c. Your reason hitth no weight. What if others should say, your church is the whore of Babylon Apoc. 17. because in their memory you only are lovers of that whore, in so much that the name Whore is hateful to a puritan or protestant. Would you approve of this argumēt? Yea but it is (you say) against the article of our beleef to deney the catholik church. I answer, we beleeve ^t ther is a catholik, that is an universal church; no puritan or protestant I think denyes it. But that your church of Rome or any other particular church in the world, shoulde be the universal or catholik church, neyther faith nor reason dooth perswade. Wherfore the auctors whom you cite, mought vvel blame you for taking to your selves that ambitious title, which never was given you of God. If therfore you speak, let it be "as the words of God; and if by his word you can say any thing to help you, shew it, and by his grace, I ^t Eph. 3. 15. will hear. Otherwise your assumed name Catholik, moves me no more Gal. 4. 26. then the name Apostolik, Prestegiani (corruptly called Prester Iohu,) among the Æthiopians. I know the Apostle Paul gave the church in Rome no such swelling title when he wrote therunto; and if you would have your church called by a new name, you should let the mouth of the Lord name it (as sayth the Prophet Isa. 62. 2.) except you would have it noted to be none of his. Secondly you say your church is an ancient church: and God is more ancient then the Devil, truth then falsehood &c. I grant your church is ancient, but I deney it to be the most ancient. Seing then the most ancient (by your own grant) is the most true, bring forth the testimonies of your antiquitie; and if in the particulars I shew not

not more ancient testimonie then yow, I will yeild. But yow procede & say, If pow grant that once our church was the true church/ but since it hath swarved from her ancient purity / shew whiche Pope first gave place to the defects . &c . I grant there was a true church in Rome in th Apostles dayes; so was there in Ierusalem , in Ephesus, Corinth , Colosse, & other cities many What their faith & estate vvas, I see in the mott ancient records, the Apostles acts & letters unto them What yowr faith & estate is, I see also by your late council of Trident, & other books of yours, maynteyning a religion unheard of in th Apostles dayes, as in the particulars vwhen they come to be scanned (after yve have ended these general grounds in hand) I doubt not but to manifest. How Rome is come to be Lady & mistresse of al churches, I knowv not by any ancient record of the Apostles , save by that mysterie opened unto Iohn in the vildernes, Apoc. 17. And if your Popes lives vvere in Gods record, as were the Kings of Israel; I could easily shewv which Pope first gave place to the defects &c . but seing they are not recorded by him, I

* 1.Cor. 4.6 vvil not* presume above that vwhich is vwritten. If upon mens report I should censure them, I mought doo many good men vvrong . They that are dead are gone to their judgmēt, & have stood or fallen unto the Lord; you that are living must ansyver for your selves, and your present state;

† 1.Pet. 1.23 vwhich if you can not vwarrent by the vword of God † vwho liveth & indureth for ever ; your dead mens bones vvil be but slender pillars to underprop your church. This I am sure of and testify unto you, Our Saviour and his Apostles foretold of †false prophets and of greivous vvolves, that should come soon after, and not spare the flock . Who vvas the firtt vwolf in Ephesus, vwho the firtt in Rome &c , I can not tel; but if our Lord

†Mat.7.16 have given vs a true rule, † ye shall knowv them by their fruits; vve may knowv your Pope not to be head of the Church, unlesse of Antichrists; & "Nū.35,15 your church it self to be " Cos bi-bath tsur, Falsitie daughter of a rock, but not of Christ. Be not offended at my plain dealing vwith you; it is a case of conscience, and concerneth your salvation and my ovvn; and I vwill your velfare as my ovvn.

Your conclusion, heaping many praises upon your church, many dispraises upon oīts & others that have forsaken her, remayns hereaftē unto due trial, vwhen (having finished these first questions begun) you shall set dovn arguments from Gods vword, eyther for your selves or against us. In the mean time , I obserue your dispute against us to have no more vveight or colour, then as if the Edomites or Ismaelites (elder brethren to the Israelites) should have alleged their outvward carnal privileges & possessions, against their poor brother Iaakob in Ægyptian bondage , and after, a pilgrim in the vildernes : or as if the Scribes and Pharisees should have pleaded for Annas and Caiaphas and their proceedings (from Deut. 33, 8—11. and other scriptures many,) against Iesu of Nazareth and his disciples . I knowv the magnificence and pomp of the false church daiezeth the eyes of many; her sorceries bevvitch many; her fornications destroy many: but her cup is ful of the vvine of vvrath, and her lovers

shalbe

shalbe tormented vwith her, but those vvhom God loveth, shalbe delivered from her. Wherfore serch in the book of God, and read; let his law be your light, and make not flesh your arm: seek wisdom as silver, & serch for her as for treasures; so God may be inreated to shew you the way of life, that you may escape from hel beneath. Which grace I wish, and shall doo my indeavour to procure unto you. So rest I your freind for all Christian help to my power;

Henry Ainsworth.

Your letter I received the beginning of this moneth December 1609. and I write this the 23. of the same; stilo veteri. From Amsterdam.

John Aynsworths reply.

To Mr Henry Ainsworth in Amsterdam.

Sicut audiens, lucratus eris fratrem tuum. S. Matth. 18.

I Perceve now by your second writing (Mr Ainsworth) your readynes to write, but your vnreadynes to answer all the groundes of my discourse. For wheras still I pressed you with the authority, & uniform consent of those that lived in the Apostles times, and were their schollers: When I vrge you with the authoritie, and most ancient record of histories: When we bring against you the whole body of councillers and holp fathars, the whole schoole of Doctors: When we vrge you with the assertions of Luther, Calvin, Beza, Jewell, Whitaker, Hooker, pillars nay firsit founders of the protestant religion, out of whose neare withered stock, the Brownists are newly budded, and even in the bud remaine as blasted, by the breath of their own parents; You think this answer sufficient that they were all men, all dust and ashes and so err'd, saying let the fathers sleep. As though the whole world had bene in a dead sleep of error, vntill this present age. As though the Apostles own disciples, that sucked knowledge fro their mouths, had need to be discipled of you for their dangerous errors. As though the Apostles themselves, ^{*Dionysius Areopagita, †Egesippus, †Polycarpus, †Irenaeus, †Euseb c. 3} Gregor, Nazianz, Chrys. Tertul. S. Cyprian. S. Ambrose, S. Hier: Eccle. hist. S. Augustin were all deceived, all hoodwinkt so long in error; pe a ^{†Euseb. 1. 4.} that the whole church that was promised to be the pillar of truth, hilt c. 8. that was seated on a rock should be swallowed up of hell gates for ^{† Idem 1. 2.} a thousand five hundred peares contrary to the firm promise of our ^{c. 20.} Saviour, pe a that Luther, Calvin, Beza, Jewell, Whitaker, ^{† lib. 3. c. 3.} these tyme's grand Jurie men, and Doctors, were all decei- ^{et 4.} bed in giving up their verdicts: And so deceived that they are of you implicitly condonned as hereticks. Surely such a verdict, can ne-

ver win crebit before any bar or tribunall in the world, where so man epe and eare witnessses cannot be heard, evidences, and records, of above a thowsand peares of age, are not admitted as currant; where infinite Doctors and professoys, are refused in their own sci-ences to be beleived: When our adversaries own fathers, freindes, and adherentes are held as partial; and all testimonies of what con-dition soever, braved with th is that they were all but men, that they have all erred. What doe you Mr Ainsworth but teach me a way to answer whatsoeuer you can bring. For I can say you are onely duit and alies, onely a man, and liklier sure to err, then all they that have lived before you, and then all men that live in this age with you. Pardon me in dealing so roundly with you, for it proceeds through no aversion towards your person, but onely to demonstrate the truth of my cause, and the insufficiencie of your answer.

Now to descend down, more particularlly vnto your answer: you carp first at my proceeding, which I thought by a distinction dire& enough, at which you except: as though direct and distinct, are not in the sense I take them, all one, and so then to answer by a distinc-tion, is to give a direct, or a distinct answer. But you are like one, that is even wearied ere ever he sets forth foot in journey; & ther-fore to make your journey the shorster, you would conceive it onely in a continued, and dead way, deluding therby your self with imagina-tion that your journey is shorster; And therefore I think you in a confuse dealing seeme moze fearful of the way to run then I that consider the questio we are to handle by distinct points, dividing my answer by the eye of judgement into distinct portions. And therfore I answer you againe when you demand of me what shall decide al controversies in religion, whether the word of God or of man? I an-swer you directly enough that by Gods written, and unwritten word, as by a formal motive we are to be tried; and by the catholick church as by a propounding manner, & by way of circumstance necessarily requi-red to show what is authentick, and what is not canonical; And so I hope this answer is direct and plaine ynough: Ask a Philoso-pher what burneth, and he wil tell you the fire and his qualitie; but demand how approximation of the subject concurreth, without which the fire never naturally burneth, and he will tel you it is con-ditio sine qua non most necessarily required. Ask a Philosopher, who gives power to som: hidden herb unknowen, to have his operation; he will answere the nature of the herbe principally, but what doth determine it, hic, et nunc, to work, he will answer the art, & know-ledge of the herballist, that findeth out the secret nature of the herbe shewes how it is to be applied, and vsed to have his due operation. So here I answer that Gods written, and unwritten word formal-ly, and principally causeth vs to beleive, but the church that pro-poundeth it as Gods word, concurreth as an applying circumstance; the

the church being the treasuryp of all truth/ the * medicne against all maladies, the shouse of truth sheweth vs vnfalliblie what is to be beleaved and what is not. And therfore you wonder without cause that I should answer by a distinction, definition and distinction being the two eyes or guides of reason. But now to proceed to the matter, I intend breifly to show how my reasons that I gave to prove my assertion, viz: That onely the scripture is not a sufficient rule and an infallible guide of faith, remaine yet (for all your pretended answer) in firme force unshaken.

B. Anth.
magnus e-
pist. 4. 1 D.
Hyll: 2. lib
Trinit.

2. I intend to show how your reasons deduced out of the holy scriptures are not reasons, in that they are wrested from that sense, in which the holy Ghost spake them or meant them.

3. As occasion shall offer I will touch your answer to the other questions, leaving the exact and direct handling therof vntill this controversie in hand be ended.

First then you set down the first argumēt which I brought thus; Nothing is to be beleaved that is not taught, or manifestly gathered out of the written word: But that the Bible is canonical is not taught, or gathered out of the written word, therfore it is not to be beleaved that the Bible is canonicall. Mark then how Mr Ainsworth smooths up the matter that he hath give a sufficient answer; his oppug- when he answers that the pillars of our propositions are earth & ashes, nation of and therfore the whole frame of my Argument lieth in the dust. Then my first ar- descending more particularly he answereth that my Major is too gument. An ans. to generall. For he saies many things may be beleaved, though they be not gathered out of the written word, so that we see he holds some tradition necessary besides the written word, for he saies to be beleaved that is with an act of faith, now that which is to be beleaved must be certaine, and must have also infallible, & most certaine motives proportionable to so firm an act; and must be beleaved of those at least that are schollars, who are more precisely to examine the articles of beleef then laymen, so that wee have drawnen water out of the rock since you graunt that tradition is necessary to your own beleef: which afterwards you deny, when you say there is nothing necessarie to salvation but is taught by the written word. For now I ask those many things that may be beleaved without the written word, either have their motives infallible and sufficiently propounded so they shalbe faultie, if those schollars to whom they are sufficient- ly proposed beleve not: or else the motives that are propounded are not certaine, infallible, and constant, and so they shall onely cause an opinion, or at most a humane belefe; and not a most firme, & con- stant supernaturall act of faith, that is ever most certaine and infal- lible caused by the written, and the unwritten word of God, and the church propounding. Moreover your answer is found halting, when you say, that there is nothing necessary unto salvation but is delivered by the written word, which is most false, since nothing with

you is more necessarie unto salvation then the written word, which word is not proved by an other written word, for so that also by an other, and so we should never have an end, so that hence you must confess, though against your position, that something most necessary unto salvation is to be believed, and that without the written word; now if that which is most necessary, and the rule of all the rest, be believed, in that it is delivered by tradition, surely things of lesse consequence though necessary to salvation, may also be believed, though ther is no written word of God to assure it, having tradition which is Gods unwritten word tyne out of mynd to deliver it.

As for the proof of my minor proposition, you put down these words I cited, though not learned out of Mr Hooker. For if any book gives testimonie to the rest, yet the scripture that gives credit to the rest would require another scripture to be credited, neither could we come to any pause wheron to rest or assurance that way; and if you answer that all scriptures are theopneustoi that is in spired of God, I will graunt you that, but I wil demand how you prove that this book, or this parcel of scripture without tradition is inspired of God? For to say it is inspired of God, by reason it is scripture, and scripture by reason it is inspired of God, is to prove idem per idem, and perere principium, to suppose that prov'd, which is given you to prove: And besides I would know of you, how you know, that your interpretation is onely true. But you have your answer ready copned, you say the things of God no man knoweth but the spirit of God. But how doe you prove you have the spirit of God? How doe you prove you have the effect thereof in your conscience piercing more sharply then a two edged sword, For the Manichei, Montanist, Arian, Nestorian, Pelagian, Semipelagian, Lutheran, Calvinist, Familist will all boast of this private spirit, will all say they are illuminated of God, that they have the spirit that discerneth all things, & they are able as well as you to uphold their religion with wreted pecces of the scripture.

* 1. Cor. 2.
21.
Heb. 6.4, 5

† 1. Cor. 2,
25.

Note here that when I say antiquity is a note of the church, I compare only Iewes with the Heathens, and Christians onely with Christians, so that it is a true note since those that are most ancient have the onely true religion, & so those Christians that are more ancient have the onely true Christian religio.

then our Christianitie, I grant all but not ancienter then Judasisme; For God is more ancient then the Devil, truth then falsehood, and so those

Now wheras you object that the Turk can urge against us their Allcorans antiquitie, I answer no; since the Romane catholike church can shew their beginner, beginning, increase, and their declining estate; And wheras you object againe, that Julian the Apostata may offer plea with us for antiquitie, I answer no, since he went out of the catholick church, to whose faith he was Apostata, and therfore supposest the catholick church to be more ancient then he, as he particularly opposed himself against her. And if it be here objected that the heathenisme he held is ancienter, I grant all but not ancienter then Judasisme;

Those Christians that are most ancient, have the most true religion.

Our second Objection made against this point, I answer that the high Priesthood that was judge did not err, in that Moses was never guilty of Idolatrie, & Moses was joint Priest with Aaron as it is recorded in the Psalms Moes et Aaron in sacerdotibus ejus et Samuel inter eos qui invocant nomen ejus. All which appears and is most manifestly shewen also in that he ordered Aaron. Exod. 29. And in that there Moses is commanded to sacrifice Applicabis et vitulum etc. macabibus in conspectu Dei etc. offeres incensum super altare And that Moses did execute al this it appears out of Levit. 8.

Likewise I answer that when our Saviour Jesus Christ was condemned, the high priesthood did not err, in that the high priesthood remained in our Saviour; for he was then chief judge and decider, or else the high priest was our Saviours superior which ye wil not grant.

For that priesthood was invallible onely till Christs coming, being also clearly foretoldehat at his coming the highpriest should concur unto his death and condemnation, and so not to be directed by the holy ghost.

Finally wheras you would confute me by my own practise in that I resolve all things by the definitive sentence of the Church grounded on Christs promise to S. Peter, Math. 16. that his faith should not fail, and that he being converted he should confirme his brethren all the other Apostles. I answer that as our Saviour was of infinite grace, and mercy to promise, so he was of infinite power, and fidelitie to perform. Now wheras you object that I know onely this promise by Mat. 16. & that by the Popes & churches sentence I knowv onely S. Matthevves gospell to be canonickall, and that the gospell of Nicodemus is not authentick, I grant all, but I deny that here there is any maze or circle, that you would fayne from hence inferr; since this mutuall reference, and reciprocall dependence is in diverse kindes; And then Aristotle will tell you, that it is no circle or vicious argumentation to demonstrate a causa ad effectum et ab effectu ad causam; and a younge Philosopher wil tell you that the materia and the form doe mutually depend, and reciprocally cause one an other, but the one in genere subiecta, and the other in genere causa formalis. And as a Jewel in his prize dependeth of the knowledge of a shiffull lapidary, Mat. 13. et and per the knowledge of the lapidary dependeth of the excellent nature, and qualitie of the stone: So we answer that the Church doth formally depend on the word of God that shewes he is taught in all truth; and per the word of God doth depend of the determination & definition.

* First we might ansyver that Aaron willinglie & ex cathedra did not comit dolatrie, but in fragilitie & for fear of the peoples displeasure; & so it was an error of fact & not of doctrine. Psal. 98. Exod. 19. Levit. 8.

Quod Moses erat sacerdos & princeps tenent Greg. Nazianz. in creatione de Moys et Aaron Phylo Iudaeus lib. 3 de vita Mosis: Et hoc etiam deducitur ex Exod. 24. et 29. et 35. et Deu. 34. vbi dr. quod Iosue erat spiritu plenus quod Moses impoluit illi suam manum Deut. 18.

Mat. 16.
Luk. 22, v.
31,32.

D. August. contra ep: fund: c. 5.
Ego vero euangelio non crederem
nisi me Catholicæ commoveret
authoritas, et postea: quibus
præcientibus Euangelio cre-
didi et his iubentibus tibi om-
nino non credam.

definition of the church: And therfore S. Augustin said that he would not beleeve the scripture to be scripture without the authority of the church: And at this answer in effect you wonder, that any one would have the faith of God, to be tried by any other, then by the written word of God; therfore eyther give me leave to be of S. Augustins mind, or leave to mervaise onely at

me, since that great Doctor, and holp father doth give the like occasion to you of wonder.

Mat. 16. 18.

D. Aug. lib
contra ep:
fundamēt:

Now unto your Corolarium that bad rhetorick, and not solid reason gathered out from hence, that my faith and hope is grounded on the Spiders vweb: I answer that it is not seated on a webb but on a rock, against which all heretical persecutions, persuasions, blasphemies, which is as hell gates shal never prevaile. For my resolution & account of faith that I told you I was one day to give before the tribunal of God, was no other then which S. Augustin gives where he saies. In ecclesia catholica etc. In the catholick church doth keep me the consent, and agreement of so many people, and nations, the authoritie of the same church began by miracles, nourished with hope, increased with charitie, confirmed and established by antiquitie; In the same catholick church doth also hold me the succession of Bishops, fro the sea of the Apostle S. Peter, to whom Christ our Lord after his resurrection commended the feeding of his flock, continued unto him, who at this present occupieth this place: And lastly doth keep me the very name catholick, which not without cause amongst so many hereticks, this onely church doth so obteyn, as although all hereticks doe pretend vainly to be termed Catholicks, yet if any stranger doe chaunce to demand which is the church of the catholicks, there is no heretick so impudent, as dareth shewe eyther his house or synagogue. And thus far S. Augustin himself taught me what answer of my faith I shall make before the eternall tribunall of God. But when you shall come there to give account of your faith, the best that you can allege for your self is that you thought & judged it so, that your private spirit interpreted it so, though against the light of nature in very many points, against al antiquitie of time, consent and vnitie of doctrine, against the whole stremme of holp fathers learned Doctors, and most true expositers. Who now I pray

*Tere. 17, 1. you putt trust in man and makes flesh his arm? Who are taught now by the precepts of men?

† Mat. 15, 9. Who but you are led by their ovn inventiōs, spirits and illusions? Who but you, commits idolatrie in worshipping the golden calfe, the idol of your own invention? Therfore I wil conclude with your saying took out of the Psalm 73, 26. The rock of my hart who is my portion for ever preserve me, and deliver you from

Psalm 73, 26. ribdis, those spites, and quicksaids of Brownisme, and Puritanical brotherhood

brotherhood, where men make shipwrack of their faith and soules.

II.

The secōd arg. you eramin of mine to prove that the bare naked word cannot be an infallible rule or square of faith; you p̄t pound it out of my writings thus. That which is difficult & includeth many senses: at least to the ignorant can not bee a certaine rule of faith. But the scriptures are thus. My antecedent you admit proved by Tertullian S. Hierome, and S. Peter himselfe whose place you onely examin; the others you turne over as you are woonit deeming the unworthy of your consideration. You examine that of S. Peter now where he sapes that in S. Pauls epistles are certaine things hard to be vnderstood which the vnlearned and the unstable deprave, as also the rest of the scriptures to their owne perdition. Here you except against me that I say many things in sted of certaine; where in deed I cited onely the sense of that place propounding it as the Protestāts use for yours and their abbantage, meaning so tacite to prevent an objection. For they answer here that S. Paules epistles are not hard, but that many things in them are hard. For the Greek copies have en hois that is in which things; and some read en hais in which epistles: And wheras you object that I say all the rest of the scripture, in stead of also the rest of scripture: I answer the holy Ghost may very well speak generally since the very plainest places of scripture have bene wrasted to bolster up heresies: Thirdly you say that this testimony proves scarce the first part of my antecedent that scriptures are onely difficult; but you say, it doth not prove, that scriptures cannot be an infallible rule of faith. I answer that it proves both. For in what doth S. Peter say that S. Paul is hard, but concerning many points of our faith and religion, as concerning predestination, reprobation, vocation of the gentiles, justification by faith. Of which high m̄steries S. Paul is the cheif and principall M̄ister. And as for the example of the artizē you bring makes much against you. For if an unskilfull Mathematician, or sea man knoweth not the right use of the Astrolabe or crosse staffe, the missing of a hapres breadth, in the right using thereof, makes him judge wrong of the object infinitely almost although the instrument in it self be most true: And if the Physician misse the right Dose, though he gives the right ingredients, he is liklier to kill then to minister help. So if a man misse of the right judgement & sense of those places of scripture touching predestination, reprobation &c. the corruption of that place is able to turne all the other places of scripture that leanes that way into his owne nature.

But now here to your reply that not all but onely some places of scripture are difficult and hard, though we see the contrary by experience, since Luther, Zwinglius, Calvin, Berengar: have stumbled at the plainest places of scripture, viz. This is my body; peathey stumbled thereat though S. John expicates also most plainly that place when he sapes Caro mea verē est cibus et sanguis meus verē est potus, My flesh is truely meat and my blood is truely drinck. For Luther will

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will have them one way to be understood, Tuinglus another, Vergilius an other, and Calvin another. Neperher can the parralleling & comparing of one place of scripture with another remedy this, or satisfie the infinite difficulties that arise out of holy scripture. As that of the 2. Regum. 23. 11. The feild is sayd to be full of lentills. But the 1. Paralit. 11. 13. It is sayd to be full of barley. And the 1. Reg. 7. 15. It is sayd that the brasen pillars were thirty eight cubites in length, and yet 2. Parall. 3. 19. but thirty five. Mat. 1. 8. It is sayd that Joram begat Ozias: but in the 4. book of the Kings which the Protestants call the second it is written, that Joram was father to Ochozias, Ochozias to Joas, Joas to Amarias, (not Joram) to Ozias otherwise called Azarias: Mat. 1. v. 3. 16. Joseph is called Jacob, wheras S. Luk. 3. 23 nameth him Iacob: Mat 10. 10. the Apostles sent to preach are forbidden to have a stasse in their hands, and yet S. Mat. 16. 8 bad them take onely a stasse, or rod in their hand, Mat. 26. 34. and Luk. 22. 34. saþt that before the cock did crow Peter shouid deny him thrice, but S. Marke the 14. 30. saþt Christs words were, Before the cock shall crowe twice thou shalt thrise deny me: Mar. 15. 25. Apþt, our Saviour was crucified at the third howre: but S. John 19. 14. saith it was about the sixt houre before he was condemned by Pilate; So that you see the comparing of place onely with place often times, may bring a poore man into a maze, or circle, except he adde to this the authoritie of the Church, and the holy Fathers, and the learned Doctors expositiōn by whose helpe all these seeming contradictions will easly be salved. Now wheras you may answer that these difficulties are in matters of fact, and not of doctrine, & so it much imports not whether a man reconciles these places or no, I graunt the first but I deny the seconde. For since you teach that al difficulties of scripture, may be helped by comparing of one place with another: now when as ignorant men shall folow this your rule as an unfallible guide, when they see themselves ledd by it unto a contradiction, they doe not onely begin to cal into question this, but al other things conteyned in the scriptures, seeing the self same truth affirming the little as well as the great, and as much abhoring from contradiction of a little matter as of a great.

The second braunch of my antecedent whiche I bring is, that holy scriptures hath many senses, litterall, and spirituall, peane and often many senses litterall and many senses spirituall. All this you deny & wonder that I doe not prove it. I answer that no disputant useth to prove common maximes, and principles, and we use not to prove common doctrine that most Protestants allow of, viz. of a litterall and a spirituall sense, the last wherof they divide into three members, into an allegoricall tropological & anagogicall sense; peane and not without great cause they allow of this since S. August. lib. 11. confess. cap. 26 et lib. 11. De civitate Dei c. 19. saþt also that the scripture often ha-

many litterall senses. But you against the helpe fathers hold that it hath onely one sense, but as you answer, applicable to diverse places, times and persons. Here I wonder that you should be so confidently hoved with your own conceit, and so carried away with your privat spirit that you see not that which is most manifest. But even as a pigeon that is sealed in your soaring spirit you see onely the way, at length to your own downfall, though in your conceit you ascend bolt upright for a season: But that the scripture hath many senses we leave as proved, and if to prove, sicker for another place: Now it sufficeth for this place to shew that which you graunt is sufficient to prove the second part of my antecedent. For if that one sense hath reference to diverse tymes places and persons, it must needes be verp difficult, & require some common helpe besides themselves to obtaine their severall true expositions: now here me thinkis you graunt that the scriptures hath diverse senses, since you graunt diverse as it were formalitie of sen'cs respecting divers places, tymes and persons.

Here also in prosecuting of this point you seem to mistake our doctrine. For we hold that neyther Apostle or the Pope have dominion over our faith, or authoritie to institute Sacraments of themselves, neyther can they make what they will as a matter of faith, or tradition: But it must be received tyne out of mynde by the uniuersall consent of that Church which hath kept her perpetuall succession of Bishoppes from S. Peter, and then S. Aug. in epist. 118. will teach you that insolentissimq; insaniz est existimare non certe fieri quod ab uniuersa ecclesia fit, that it is a most insolent madnes to think that it should not be right that the whole church doth teach. Besides the Pope doth not make a matter of faith, but declareth onely that such and such a thing is to be beleaved, and that by the inspiration of Almighty God guiding him as he is the head of the church. Neyther dooth he for all this omitt to use all humane helpe of counsell and consultation with the learned, that though as he is head of the church he hath a promise fr̄s Almighty to assist him, yet in that he might not seeme to presume in omitting the use of naturall and prudentiall helpe and meaneſs, he vseth all diligent scruting therein. The place of 15. of the Acts which you examine of mine, where I say that in the counsel held at Hierusalem all was concluded with this of S. Peter the head, It seemed good to the holy Ghost and to us. This I sayd and still avert makes much against you. For here the Apostles to end the controversy in hand, trusted not their own several spiritis, but to a mature deliberation and counsell: where S. Peter was head and vmpreere, though he vſed an Apostolicall inquisition; and therfore it is noted in the 7. verse that Peter rote up, showing therby that he was head, and had the preeminentie of place first to speake; nothing also his privilege that the first Gentills were chosen by his mouth, though S. Paul was designed to convert them. Now unto that which you object that (verse 13. and 14.) S. James consti-

ed all and that hence we might rather hold him head of the Church. I answer that doth not hence follow, in that S. James in that he was an Apostle and Bishop of Hierusalē gave his sentence next; for surely S. Paul and S. Barnabas also spake, though their speech is interposed for the better declaration of the question to be decided, and for the greater confirmation of S. Peters sentence: And though S. James said in his speech I judge, he doth not meane therby that he gave the principal definitive sentence, since he and all the rest followed, and seconded by their suffragages the decision of S. Peter: as it is plaine in the text: The whole assembly for reverence of his person, and approbation of his sentence holding their peace. The which

D. Hier. into his sentence James the Apostle and the Preists did passe together. Wherefore I may conclude with S. Peter this point as I did before. That no propheticke scripture is made by a private spirit's interpretation, and so consequently not by the naked word. And therefore S. John also bidds them trie their spirits whether they be of God, 1. Joh. 4. v. 20. And as for your distinction of private spirits it little availeth you. For though the Pope be also a private man, yet he is the head of the Church, and hath the promise of our Saviour that his faith shalld not fapple him, and though he may err in matter of fact, or sinne as well as an other man, yet in matter of doctrine when as the head of the Church he is to give his definitive sentence, he can not err, in that he is directed as Christ's Vicar in earth by the holy Ghost. Yet for all this he dooth not neglect natural meanes for the decision of any waighty cause; But useth all usuall scrutinie of causes, and circumstances, takes advice of the learned counsellors. But you though you be also a private man, yet you can not showe me any promise of the holy Ghost, made rather to you then to any other of your adversaries; neyther have you greater signes to manifest the truth then the Protestants have. Nay every one of your profession thinks he hath that spirit of interpreting; which spirit often times proves no other then the spirit of Anniball a merrie companion, who when he had deceived poore Bulstrooke the interpreter of the word; by calling out thrice Bulstrooke as from God at the mouth of a cave whither his reformed brethren resorted to heare from him delivered the word of the Lord: afterward shewed unto the whole campaing that stoked more and more to thys their illuminationed prophet the man of God, so strangely called, how he alone had deceived the poore man, saying, hang me if any other spirit, but the spirit of Anniball called thys upō Bulstrook: Yet admit you should have a spirite to distinguish the truth of one mystery as I said, yet you have not the spirit to distinguish the truth of all: But that you might exp out with the true illuminated prophet now and then Dominus celavit hoc a me. Our Lord hath hidden this from me; that is in not revealing it. Besides you see that every false prophet braggs

of his spirit, how then can a private spirit decide any controversie? And for that you bring of the Israelites, it were wel if you with them from the mouth of the Priest would learne wisdome. And if you had that visible coming downe of the holy Ghost that the Apostles had, if you had the gifte of tongues, the power to worke miracles; if you were taught with them all truth; if your followers though illiterated were endowed with all these priviledges of the Apostles, then might they with them take upon them to interpret the scriptures. For S. Lukie recordeth, That our Saviour opened his Apostles understanding in all truth that they might understand the scriptures, but you can not shew that our Saviour hath done more to you then to other men.

Luk. 14.45.

III.

You now proceed and begin to ponder my third argument, by which I did occur a future answer. Not onely scriptures by themselves, but scriptures by a privat mans interpretation, or comparing one place with an other are not sufficient to be a rule of faith. Which you say I doe not prove here; to this I answer, I did prove it there but the more sparingly in that this point seemes to be partly proved in that which goes before. Yet to give you ful satisfactiō I wil a litle reinforce the force therof: For since the scriptures hath diverse sensē, or as you say diverse references to sundry places, persons and tymes; how can a private spirit of a man assure one that this and no other is the true sense of this place? Or how can you discern that the true spirit interprets this vnto you? For the communication of this infused spirit must either be by a publick message bee delivered you, so that those that are your adherents and followers may be assured, by some visible signe that the holy ghost dictates unto you; and I think by these visible apparitions and communication of the holy Ghost, you wil not mainteyn your spirits interpretation. Or else the holy ghost secretly instil eth into you what is the true sense; But here I demand of you how you are assured of this working of the holy ghost, since there was never yet heretick so senseless, or error so grosse, but would tell vs of this private assurance of the holy Ghost. And though the communication of the true spirit should be manifest to your self, yet you could give no warrant or assurance thereof to vs, to the Protestant adversaries, or to your own followers. How would you be able to convince an Ariā, that wil thwart you with that of S. John, my father is greater then I: If you say this place is to be understood in regard of his humanitie and not in regard of his divinitie, he will bid you shew scripture plainly to affirme that. How wil you answer an Anabaptist that will have no man to be baptized before they come to the peares of discretion to give a reason of their faith? How will you answer us Catholiks or the Protestants when we demand of you why you follow the bulgar translation, in saying Elder, when the originall and all other languages almost hath stil the word Presbyter, which signifies Priest to all? Nay since the holy

Scriptures admitteth divers senses and doe not explayne themselves, how should a poore artificer perswade himself that this sense which he apprehendeth is onely the true sense; Nay that he is easily deceived herem by a prejudicid opinion I will shew. For when he comes to read that S. Peter in his first epistle salutes them from Babylon, he in that he may not admit S. Peter to have bene at Rome, will not have Babylon there to be Rome, but he will have S. Peter to salute them from that Babylon in Assyria. But when he comes to read Apoc. 17, & 18. Babylon againe, in that he hath rooted mallice against Rome he will have her alone to be that Babylon, he will applie all these mischeifs and desormities to the church of Rome.

Now if you object that comparing one place with another will afford, the right sense; I ask you how you are certayne of that since that place with whome you are to compare it hath divers sens, or references, how are you assured to compare it to the right in regard of each circumstance. Nay if these spiritual men be the onely decendants, whyp doe they when the word signifieth an evil sense translate traditions, though it be the self same Greek word, Col. 2. v. 20. Whyp are you led with traditions; And when in divers places the self same word imports Apostolical traditions, in sted of thereof they read, ordinances, institutions &c. Whyp did they in the printed Bible 1562 thrust in Rom. 11. Baals image, which now Bible 1595 is corrected. And if every image be an idoll as they translate it, whyp Genesis the first can we not say God created Adā according to his own idoll? And that all images in the old law were idolls Exod. 25. 3. Regum. 6. Whyp doe they make the Hebrew and Greek word that signifieth hell when they list onely to signifys the grave; Though it be against scripture it self, Gen. 37. I will goe down to the grave to my son in myng, which cannot signifie though racked in sense the grave, since he thought his sonne to be devoured of wild beasts, and so unburied without a grave: But when the self same word, Prov. 15. speakes of the damned, they translate onely hell, how then can the parallising and comparing of one place with an other settle all doubts of the ignorant, stop the mouth of the contrarie part who shall affirm that it is not the true sense? Nay if scripture be a most manifest interpreter of it self: Whyp did Luther that affirmed before this assertion of yours in assertione articulorum 10. damnatorum retractate and recall that opinion of his before his death, in colloq. conviviali tenulo de verbo Dei. No man can understand sapes he the Bucolita of Virgil except he be first five yeares a shep. card: No man can understand his Georgicks, except he be five yeares a husbandman: so let every man know that he hath not tasted sufficiently the scriptures, except he hath governed in it a hundred yeares. Nay if holy scriptures be so easie of themselves to be understood; whyp doth Luther call the epistle of S. James stramineam, and unworthyp of an Apostolical spirit? Whyp doth Beza writing on the eight chapter call into question

question the whole book of S. John, when he averres that it was not probable that our Saviour was left alone in the temple with a woman, or that he did write in the dust with his finger.

My fourth argument you bring forth thus. That which by the lights & lanterns of your opinion, hath been wronged in the highest degree, to bolster up heresie, can not be a true, and indifcient rule of faith. You graunt my assumption and you instance it in Luther, Calvin, Beza: Only to answer this you think it sufficient to say it is a rhetorical flourish. No flourish that by your own confession hath flonge down your strongest pillars: But you say it is the fault in them, which willingly I graunt, but with this addition, that there is the like in you. And I pray you tell me, if all that have gone over such a bridge, being in their right senses, perfect judges have bene drowned, would you think, that bridge remaining, thus unrepaired as it is, a sure & safe way. So if all, or most that have trusted to the naked and bare word of the scripture only, and to their own witts and spirits have grossly and dangerously erred, wil you hold it so remaining an indifcient rule? Say if the bare word so confirmes them in their errors, that without some one common and visible judge they stil remain stiff in their errores: can the bare word be the indifcient, only, and the infallible rule? But that it is so: dispute against the Lutheran, Calvinist, Zwinglian, Anabaptist, Protestant, Familiist, and they wil all cite place of scripture, interpretation for interpretation, spirit for spirit vieng and reveng you with places, and spirits dictamens, telling you long stories of the communication of the holy Ghost. Wherefore I will conclude breifly this argument that the naked and bare word of the scripture cannot be an infallible rule and judge, since it doth not make the partie overthrownen certaine, that the sentence as much as lieth in the judge is passed against him; which is the propertie of the sentence of every supreme judge, that his decree be plainly seen and that without all contradiction the partie overthrownen in law may plead unto it; For else there is no end of sentence, no end of judgement if the partie overthrownen, may with the like probability as before recommence his suite, and offer plea without any end.

My fift argument whiche you put downe thus, Many misteries of our faith are beleaved whiche explicitly are not declared in the word of God, nor so infallible (prescinding from all traditions of the church) deduced thence, so as they are sufficient to make a man believe with so firm an act of faith as is required. Therefore that which makes that worthy of constant beleefe is a rule of faith, as wel as the written word, whether they be traditio[n]s divine or Apostolical.

Now to all the places I bring to prove traditions. Now the world was onely governed and taught by traditions till Moses tym, who was the first pen-man of the holy Ghost, and to that Exo. 14. Deu. 32. 37. &c. You graunt that traditions were before necessary, but

III.

V.

you deny that they are now a rule of faith. But you assigne no reason but onely this; in disputing as if it were the total rule of faith; where I would inserre onely that it was a partiall togither with the word of God. And whereas you object that these traditions spoken of in Deut. might make for the Jewish Cabalists, which are rejected by S. Peter, 1. Pet. 1. Tit. 1. 14 as vain conversation and Jewish fables; Is platine against the holy scriptures Dcu. 32. interroga patrem tuum, et anuntiabit tibi, maiores tuos et dicent tibi. Asli thy father &c. Exo. 14. Narrabis filio tuo in illa die dicens hoc est quod fecit Dominus: Et Iob. 8. Iud. 6. Psal. 43. Psal. 47. Eccles. 8; where it is platine that the holy Ghost speakes of such traditions that are good to be followed & not to be esteemed vain, idle & fabulous. To that of S. Pa: to the Thess. is platine that the Apostle speakes of that which was taught by word of his mouth, yea of such traditions as you call humane in vs. For when S. Chrysost. comes to explicate the 2. Thess. 2. he explices it so plainly for such traditions as wee have in controversie that D. Whitaker de sacra scriptura pag. 678. sapes that S. Chrysost. spolie in this point inconsiderately, & unworthily of so great a father. Therfore S. Paul and S. Chrysost: understood more here by traditions then you would willingly understand. And that not onely things of little consequence but of greatest moment, are beleived onely by tradition, I prove manifestly since the Bible cannot be canonickall without it were delivered by the hand of tradition from tyme to tyme as authentick. And besides, how can you prove the procession of God the son, and God the holy Ghost from God the Father, as from one beginning, or the consubstantilitie of the blessed Trinitie? How are you able onely by bare scripture to prove the remedie in the old law vsed to women children for original sinne, and to man childdren when in danger of death before the eight day they necessarily were to receive remedie of their sinne? How prove you that our blessed virgin Marie was a perpetuall virgin, ante partum, in partu, et post partum? how are you able to prove this by the bare letter against Helvidius the heretic; for he urgeth you with the plaine text, and with originall phrase viz. That he knew her not till she brought forth her first sonne; and the word know you know what it imports in the Hebrew phrase: As Abraham knew Sara: So that you see we beleive this perfection of the blessed and perpetuall Virgin Mary by tradition, though the bare text seems to make against it: How doe you prove that our sunday should be celebrated on sunday and not on saterday by the bare letter without tradition? How doe you prove the celebration of Easter as it is now, without tradition? How doe you prove the Creede of the Apostles out of the naked word? How doe you prove without tradition that you should receive the blessed sacrament kneeling? the receiving of it fasting? the eating of blood and strangled meates prohibited in the Actes of the Apostles? How are you able to prove all these or any one of these by convincing reasons out of the holy scriptures alone?

vide D.
 Hier. cont.
 Helvid. et
 D. August:
 heresi 84.

alone? All these you say you can prove, not alleging one place of scripture for any of them, though you have bene most copious to prove idem per idem in other points to little purpose. Now you say onely it would goe hard with you if you could not prove these without tradition, and me thinks it goes hard with you since you prove not one particular of them all. Therfore I desire you that you would not confound your trage so like the fore, or have in doubling, and turning; but that you would answer distinctly to each point as it lies if you answer. Wherfore to shut up this point I will conclude with S. August: Genes: ad litt: l. 10. c. 23. that as he saies that the not rebaptising of infants were not to be beleaved if it were not taught by tradition: So I say these forealleged mysteries were not to be beleaved without the direction of tradition.

Now since we are come to the answering of your arguments, which are nothing but allegations of scripture falsly applied, me thinks I cannot better compare them, then as to so many orient pearls and rich Jewels, hung and placed out of order in an Indian, or Aethiopian lippes, nose, armes and legges: so these places of scripture in that they are racked and wreted from their right sence and meaning, their lustre, and beautie is rather a disgrace the ornament to the wearer.

For when you bring the place of Deut. 5. 32. to take heed that wee should doe as our Lord commaunded us; not turning to the right hand nor the left, and of that of Deut. 12. 32. not putting any thing therewinto, or taking any thing therfrom. I answer first granting that God commaundeth this, but I deny that hence can be gathered that in that we should doe as our Lord commaundeth us, and that we should not turne unto the right hand or to the left, that the holy scripture shalbe the onely rule and vniq[ue] of faith: For as it doth not follow, nothing is to be added to the fourth comandement, and the fourth comandement is to be observed, therfore there is onely the fourth comandement, and it is therfore the rule of all the rest.

2. I answer that all additions whatsoever are not here prohibited but onely such as are contrary to the word of God; For many other Prophets as the penit men of the holy Ghost did adde diverse yea most part of the holy scriptures. But now it is plaine that the definitions and traditions of the Catholick church, by whose mouth the holy Ghost doth dictat are most consonant to the text of scripture. For the holy Ghost speaketh by them though not tanquam calamus velociter sribentis.

For Luke 10. it is sayd he that heareth you heareth me, and he that contemneth you contemneth me: Math. 18. If he doe not hear the church let him be to thee as an Ethnicke and a Publican, and S. Ambrose expounding the last of S. John 18 v. where S. John saith If any man shall adde unto these things, God shall adde unto him the

the plagues written in this book. S. Ambrose saith he maketh not a protestation against the expositors of his prophesie, but against hereticks; For the exposito[r] doth adde nor diminish nothing, but onely openeth the obscuritie of the place, and sheweth the moral and spirituall sense.

Now to answer your second argument, I wonder how you being a man of understanding should be so much deceived as to think that these places make for you, against vs. For wee holding firm our assertion can cite all the self same places Rom. 3. 10. 11. 19. that man naturally understands not the things of God; & that mans wisdome is foolishnes. Coloff. 2. 22. For we affirm it the gift of the holy ghost by an infused habit of faith that we believe; and that by the direction of the holy Ghost promised that the Church cannot err; neyther doe we when we allow of tradition make at our pleasure voluntary religion, for we acknowledge tradition also to be the word of God, the voice of his spouse that is taught in al truth, guided by the holy ghost vnto the end of the world. Wherfore your argument proves nothing since you presuppose that proved that resteth yet to you to prove.

The like answer I give unto your third argument, viz. that men are dead in trespasses Ephet. 2. 5. Math: 15. 9. that faith is by hearing, and hearing by the word Rom. 10. 17. But I deny that the word is the totall or onely rule of faith, since we finde many thinges to be beleaved that are not expresslie found in the written word, no[n] whence deduced.

And to answer breifly unto your 4 Argument, I graunt that the Priests and Prophets were bound to heare the word, and that of Ezek. 13. 2,3. that they should not prophesie according to their own heart, or follow their own spirit, but I deny that they should follow onely the written word, or that folowing the voice of the Church, the interpretation of holy Fathers and Doctors they follow their own harts and their own inventions. So that you see how weake your arguments be, so that they might with more reason bee returned on your self.

II. The second thing which you say I take vpon me to prove: but more rightly to say onely to propound, till the decision of this mayne question be ended; which was whether the definitiue sentence of the Church and Pope be an infallible rule and guide of our faith. This question I say, I onely inteded rather to propound the prove, that we have not at one tyme diverse prons togither in the syre; But now to handle it by way of bellation, and not of purpose to prove as you would hence inferr: But you so mangle in propounding the reasons that I do onely point out, that they might seeme not to prove that which they intend. For you leave out the force of the argument; as the circumstances of the promise vnto S. Peter by our Saviour, and the prerogatives and privilege given vnto S. Peter; that he is named first amongst the Apostles; That he alone walked with our Saviour

vour on the water; Of the sundry promises of our Saviour made
 unto him that hell gates should not preuale against him, that he
 being confirm'd should confirme his brethren; that our Saviour wa-
 shed S. Peter's feet first; that S. Peter onely of all the rest should
 receive a revele d promise of his particular M iutrodom of the cross;
 That he after infusion of the holy ghost first promulgate's the Wo-
 yell; That the first miracle in confirmation of our faith is made by
 S. Peter; That he as a supreame judge did condemne the hypocri-
 sie of Ananias and Daphnas, that he first discovered Simon Ma-
 gus and condemned him; All which and other circumstances concur-
 ring onely in S. Peter shewes manifestly that S. Peter had preemi-
 nence above all the other Apostles, that he is the rock and head of the
 Church, that Cephas so particularly pointed out by the holy Ghost,
 calling him first by the name given him at his nativitie Simon, by the
 name of his father Bar Iona, and by his new imposed name Cephas;
 that no cavil might be took at a legacie so strongly and particularly
 confirmed unto S. Peter. Now all that you bring or can alleage a-
 gainst this belike is that the name Cephas was interpret'd Petros,
 which in Greek ethier signifies a rock, or a stone. I answer it avap-
 leth nothing, since Petros signifys, ethier a rock, or a stone; now if
 you ask, whyp he is called Petros and not Petra; I answer, in that the
 masculine gender best fitted the name of a man: And that S. Peter
 is the rock plainly appeareth out of the very text; For it is sapd in
 the Caldei tongue super hoc Cepha; and in the vulgar super hanc Pe-
 tram, where our Saviour signifies the rock of whch he had spoken Mat. 16.18.
 of before, the which according to your grammatical construction you
 seeme not much to deny, since you confess that Cephas signifies in-
 differently a rocke or a stone, now your private spirit's interpretatio
 would onely limit it unto a stone, though against S. Peter: most skil-
 full in languages and tongues in c. 2. epist. ad Gal. Where he sapes
 it signifies a rocke: Optatus lib. 2. contra Parmen: sapes that in Greek
 it signifies a head: As Christ is called the head, Isa. 8. 28. Daniel:
 2. Psal. 117. Math. 21. Rom. 9. 1. Cor. 10. Ephes. 2. 1. so after a
 kind of a measured proportion S. Peter by the delegatio of our Sa-
 viour is his Vicegerent in earth, a visible head of a visible Church.
 But to that which you object that S. Peter answered as the mouth
 of the Apostles and therfore had not these promises made unto him a-
 lone, makes much against you, for to be the spokesman of all the rest,
 the Masterspoyng of all their judgements, seemes to graunt him supe-
 rioritie, and preeminence: And though S. Peter was the mouth of
 the rest, I graunt all, but not onely the mouth, but also the head;
 And if S. Peter could not have the prerogative of place given unto
 him in that he represented the Church: No more could the sonnes of
 Abraham be two sonnes in that they represented two nations. And
 whereas you object that all the other Apostles were foundations, A-
 post. 21. 14. I graunt they were but not the principall. S. Peter doth
6 tys

the headship of S. Peter derogate from Christ Jesus our head, since S. Peter is but subordinated to Christ Jesus, and onely of his free institution: and if that place 1. Cor. 3. be understood absolutely; Other foundation can no man lay, then that which is laid which is Jesus Christ: then is that of S. pa: 2. Ephes. false where he biddeth to build upō the foundation of the Apostles: so that you see a less principall foundation or rock may wel agree with the absolute, most perfect rock and foundation Christ Jesus, and that the Apostles may be a foundation though S. Peter be cheife.

And that no man might reply that this doctrine of the Popes supremacie is but a late doctrine; see Carthw. lib. 2 pag. 507. 50.lib. 2 pag. 97. Fulte against Saunders rocke pag. 248. 271. upon the Alchemish testament where he affirming that the fathers of the council of Nice began the foundation of the Popes supremacie; which was one of the first 4. generall counsells so manyp yeres agoe.

And that this point of the Popes supremacie doth not lacke force of reason to confirme it, I will onely alleage one generall reason to prove it. The ecclesiasticall Hierarchie is no worse governed, then any temporall regnent and government. And therefore Mat. 25. It is compared unto a kingdome that is governed by one King, and Heb. 3. to a familie well governed. Cant. 6. to a Campe well ordered. But in all wel ordered common wealthes there is ever required some visible judge besides the written law; since there must be a supreme judge to know and take notice of the controversies when they arise, and to ponder well and examine the reasons of both; 2. there must be one to explicate the sense of the law, & to pronounce sentence in the behalf of one partie, when it shalbe necessary: And lastly there must be one to compell those that refuse, to due observation thereof. Now since the church of God is as wel ordered, as any other government, and that there ariseth the like difficultes in her lawes explication, as can happen in any temporall and politicall government; It is against the providence of God and love to his spouse the church, to denie her those helpe, which necessarily must be graunted to all well governed common wealthes. Therefore as the sentence of a supreme judge in explicating the sense of the law is to be followed; so by a greater reason S. Peters successor guided by the holy Ghost, in all difficultes of moment is to be sought unto for counsel, is to be heard with obedience when he counselleth, is to be obeyed whē he proceedeth with his powyfull jurisdiction.

Now when you are come to my supplie of later Doctors, branding the most ancient and venerable Fathers of the Church with noveltie, and onely you please your self with this answer that you account them all as insufficient: I wonder how any man can say or think this, but I wonder more how you can avare, that you could cite in this point Father for Father, Doctor for Doctor with vs: although you cite S. August. 11. de verbo Dei sec. 12. where he sapegs that

that Christ was the roche and not S. Peter. I answer first he doth not manifestly contrary vs. For though i. lib. retract. c. 2 1. he doth approve rather of that opinion, yet doth he not manifestly contrary, that he thinks the other opinion false, or improbable; For he confesseth that the whole Church, in a hymne of S. Ambrose doth acknowledge that S. Peter was head and rocke of the Church; Wherefore after he had proposed the common opinion of the Church, and his private judgement: In great humilitie he concludeth all. Let the reader chuse whether of these two opinions is the probabler. Hence we may note how ill a freind you are to S. August. thus to put him on the racke: and how you may inforce fathers to seeme to speake for your cause in great nûber if you bring those that makes against you: eme thinks you that rely most in expositiōs of scripture, on skil of languages, should not onely rely of S. August: words here that in this for lack of skil of languages mistook a little: But this is certain that S. Augst: in Psal. 63, et contra partes Donati calls S. Peter & his successors the rock, against which hell gates shall not prevaile: So saies Tertull. De prescript. Orig. homil. 5. in Exod: S. Cypr. De unitate Ecclesiae. S. Hyllar. cant. 16. in Math. S. Ambr: serm: 47. 68. lib. 6. in c. 5 Luce. S. Chrysost. homil. 55. in Math. S. Cyrill. lib. 2. c. 1, 2, cōment, in Ioannem.

Lastly you produce that which I bring out of S. John 21. wher it is sayd Pasce oves meas feed my flock, in which words I affirmed S. Peters privilege and power to be noted; since here a Pastorall office is graunted unto S. Peter, that is to feed with pasture, to lead, to defend, to governe, chasten, and heale. But you say that all the Apostles were alike charged here to feede. But the contrary is manifest out, since he sayd onely to him feed my flocke to whom he sayd before, louest thou me more then they? In which words he excludeth all the others: Besides Christ speakes to S. Peter that he should feed his generall flock though he may speak unto the other Apostles that they should feed their particular charges. Wherefore S. Leo saith 3. anniversario assumptionis. saith Petro hoc singulariter creditur, quia cunctis Ecclesiarum rectoribus Petri forma preponitur; and so we may answer that in this generall charge given to Peter, the particular charge implicitly was commended unto all the other Apostles.

And though the other Apostles were sayd to be jointe Preists with S. Peter i. Pet. 5, 1. It is spoken in regard that they were jointelij Preists in the exercise of their orders, and not in regard of the preminence of place, in which respect S. Peter was head of all the rest of the Apostles, though the others did jointly labour with him in the conversion of nations.

Now after you have a little smoothed up your self that you have done your part in this point, then begin you to say that my assertiō is not sufficiently proved: But as for that, you might better leave it to the judgment of the indifferent reader, then to take upo you to be

pliant and judge in the self same cause. But whereas you say I lacke an iacute to prove the supremacie of the Pepe, I hope no, since the protestants own Doctor teacheth that it began in the Nicæa counsell; and I think when we shall scan the matter how it came in then I know we shall prove it of equall age or the self same with that of S. Peter. But to say the truth I did not intend to prove this pointe of purpose, but onely to give you a tast what doctrine in this we follow; Therefore if in this you impugne Cardinall Bellar: doctrine as it lieth, you may at once impugne both that learned man and my selfe, to whose learning I acknowledge my self a scholler.

in prefati-
one novi
testament.

The last thing which you examine of mine is about the name Catholike; which faine you would challenge unto your selfe, but after better consideration you seeme to refuse it, because it is not warranted by the written word. But why doe not you aswel reject the name Trinitie, consubstantialitie, three persons and one God? Nay why doe you not rej. it as wel the Crede of the Apostles? For if the church be a catholike mother, surely she hath Catholike children of which you wilbe none. But you belike say with Gaudentius the hereticke that the name Catholike is a humane fiction. D. August. contra Gaudent. lib. 2. c. 25. Or with Beza you helpe when you call it a swelling title you think it a vaine word, or with Humfrey in vita Iuelli a vaine terme. But you doe well since you have neyther universalitie of tyme, place, or person of the Catholicks: Nor the unitie of the Christians having such divisions and sectaries amongst you to deny both; But we can say with S. August: writing upon the Psal. 65. Iubilate Deo omnis terra let the whol world & not only one corner of Amsterda rejoice, we can now you the propherie of Esay fulfilled in that the Goswell is preached to all nations. Gen. 2. 6. Psal. 2. Isa. 54. Mat. 28. Mat. 5 Luk. 8. Mal. 1. that the whole world is replenished with the fruit of our doctrine: Neyther is this the voice of the Israelites or Edomites against the Israelites in gloriying of fleshy privileges; For, these are noted as principall sinnes of the Church of God, and that if it were as invisible as your Church was, it should be excreled farr by the synagogue of the Jewes that still for all their scattering, have reteyned in sundry places visible meetings and congregations, visible use of their sacraments and ceremonies: The which consideration made Castilio in the preface of the Bible of King Edward the 6. after he had considered the promises made by our Saviour to his Church that it should be spread over all nations and that hell gates should not prevalre against it; and how invisible their Church had been, how unheard of the essentiall pointes of their doctrine, inforced him to say that eyther these promises are to be fulfilled, or that God els is a lypar: This also made George David to deny the verity of the Bible in that the promised visibilitie of the Church was not performed. Nay then a little to see whether wee or you make the best resolution of our faith, Let vs consider that we Romane Catholicks

use all meanes and apply all helpe and motives to the due eliciting of an act of faith. For first we have all motives evidentie credibilitatis required unto an act of faith: Wee have all antiquite, unitie, universalite, visibilitie, confirmed by the consent of Doctors, by the institution of most holy religious orders, we have the conversion of nations, the power of miracles: the infinite number almost of Martyrs that have sealed our doctrin through al ages with their bloods: 2. wee have a certaine visible, and infallible wap to decide all controversies, which is the Catholick Church that propoundeth what is to be beleaved, and what is not: 3. we have Gods divine veracitie speakeing by the mouth of the Church which formally makes vs to beleeve: 4. wee have a supernaturall judgment to beleeve in common at least in that all people all nations have so beleaved. And lastly through all these we have a pious affection through the working of Gods holy grace to beleeve hic et nunc, hoc et illud, and that without any difficult, since we first beleeve there is but one true Church, and that Church cannot err, and so with great facilitie we beleeve ought that the Church shal propound unto vs to be beleaved. But you have none of these, but onely a prejudiced opinion not to beleieve ought wee say, and a presumptuous spirit to preferr your interpretations before all the Doctors of the Church: And if you would indeavour to convert any Turke, Jew or Atheist, you could not make him of your opinion, till you had convinced him in each particular and severall pointe. But when we shall come to deale with an Atheist or an infidell, wee can give him such evident motives, such profoundnes of reasons, that even by the light of nature he may think almost that our artis of faith are worthy of beleefe, and after we have per swayed him to beleieve that there is but one true church, one meane of salvation, and that this Church is guided in all truth by the holy Ghost, with great facilitie I can induce him to beleieve any one article of our beleef that this onely true, and most firm church teacheth. Let therefore any one judge whose foundation is grounded on sand: who is seated on earth and ashes. And as for the rellicks of the poisoned cupp they are all too blasphemously false if you would poure them upon us, and I think they mi ght be applied to your congregacion if I would descend downe into particulars. Wherefore that your understanding may be enlightened and judgment corrected read the Bible but not onely with the scholiast of your private spirit, but with the holy fathers and learned Doctors expositions. Therefore I will conclude with that short exhortation S. Augustin sent unto his friend Honoratus lib: De unitate Cred. c. 8. You see you have bene long troubled with these broyles of parties in the world, and now if you think your self to have bene tossed and turmoiled enough, and would at length have an end of these verations follow the wap of the Catholick discipline; in which the prophesie of Isaia the third is fulfilled. And there shalbe in it a path, and a wap, and a holy wap it shalbe

shalbe called, the defiled shall not passe by it, but this to you shalbe a direct way, so that fooles can not misse if they follow it.

And thus Mr Aynsworth I have maintayned my arguments, answered your objections, though not so spedily as I could have wished, having other busynesse: And now here I could wish you doe not seare lignum eadem linea, that you would when you answer me examin C. Bellarminis groundes, reasons, doctrine and authorities as they lie, that so you may the better give your self and others satisfaction, and the more worthily deserve an answer; And thus with happy prayers for your conversion I leav you the fourth of March 1610. from Justice Hall stilo veteri.

Your freind to give your understanding the best satisfaction he can.

John Aynsworth.

The answer to the former reply.

To Mr John Aynsworth prisoner in justice hal, in London:
Grace and mercy, from our Lo. Jesus Christ.

Wheras my first writing gave yow to understand that I held all differences in religion were to be tried & cōpōled by the verdict of God, wherunto I humbly submit the triall of my faith & actions alwayes, & in my secōd, (because I did not see yow condescend hereunto,) I shewed reasons of such my perswasion: yow (Mr Aynsworth) in your replie, first taxe me with unreadyness to answer all the the grounds of your discourse; & secondly entwite me, as one that chargeth with error, them that lived in th Aystolles times, & were their scholars, the most ancient record of historpes, the whole body of councils and holy fathers, the whole schole of Doctors &c. yea as one that hath iimplicitly condēned for heretikes, Luther, Calvin, Beza, Jewel, W'ntaker, Humprep, &c. The first I leav to the indifferent readers judgment, whither I have omitted any ground of your discourse pertinent to our present cause; or yow rather have omitted of mine, in your replie. If yow blame me for omitting discourses impertinent, I must bear it stil; for still I mean so to folow the matter in hand.

The second I leav to your ovvn secōd consideratiō, & all unpartial judgment, what cause yow have so to accuse me. Doe I otherwise debase me, then by comparison with the most high God? doe I speak of the fathers, worse then the scriptures (which I alledged) speak of al men? And wil yow match earth with heaven, frayl man with God; as joyntumpiers in religious controversies? If not, why are yow offended, that I cleave to God alone: that I would leav the fathers to sleep in peace, (which yow

out of charitic, doo interpret a dead sleep of errors:) whom yow (it seems) would rouse out of their graves, as if yow thought to find a ¹ Sa-
muel at Endor, when the Lord himself answereith yow not by Vrim, nor
by Prophets. And much yow mistake me, (if not purpoteily); as if I
thought my self not dust and ass, ²³ as they, or any more privileged frō
errors then they. There be thowfands of them whom yow implice as tax-
ed of me with error, whom I preferr for wisdom truth & holines before
my self: yea I match not my self with the least of Gods servants: but by
the grace of God I am that I am; & his word, (not my own) is that I stand
upon, & doe oppole unto all the world: but I judge no man, neyther wil
I be judged, in cases of conscience, by mans day, ¹ Ceas: yow therefore
from the man whose breach is in his nostrils: for wherein is he to be e-
stemed?

Or if you will not cease, the truth it self out of the mouth of God and
man shal force yow hereunto. For in my former answer, I set down fowr
reasons, fortified with many scriptures, to prove this position: **That**
**God onely is to be umpier and arbiter of all questions and contro-
versies about religion:** which was the first point to be accorded be-
tween us. You (after you had generally censured them to be nothing
but allegations of scripture falso applied,) answer to the first, confir-
med by Deut. 5. 32. & 12. 32. by denping that hence can be gathered,
that the holpe scripture should be the onely rule or umpier of faith.
For (say you) as it dooth not follow, nothing is to be added to the
4. commandement, and the 4. command is to be observed, there-
fore there is onesp the 4. command. and it is therfore the rule of all
the rest. The reddition of this your similitude, shewes not his face (per-
haps least it should blush:) but lyes hid in silence.

First you gather a consequence, which here I strowed not: I speake of
God, and of his verdict and authoritie; not of the scriptures as yet. For
whither it be by writing or by speaking, or any other way that God ma-
nifesteth his will unto us, it is to me all one, and the authority of the
scripture is a second point. Thus your answer is not here to the purpose.

Your reason annexed, is a fallacie, concluding from a part against the
whole unequally. The scriptures cited speak of Gods commandments in ge-
nerall: you take one in particular; and because one is not all, therfore
all must not be all, but more then all must be observed; which what they
wil be I cannot tel, unlesse the commandements of man. Mat. 15. 9.

2. You answer, that all additions whatsoever are not here prohib-
ited, but onely such as ar contrary to the word of God: for many
other prophets, as the peinmen of the holpe Ghost, did add divers,
pea most part of the holpe scriptures, &c.

In deed this answer is your own, none of Gods: you shew no tittle of
his word for that you speake. But I will shew you the contrary. Prov. 30
5. Add not unto his words, least he reprehend thee, and thou be a lyar.
Lo here all additions, and not onely things contrary, are forbidden.
Againe; though it be but a mans testament, (sayth our ¹Apostle,) when

² Gal. 3. 15.

* 1. Sam. 28

11sa. 2. 22.

elsewhere

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thereof.

This I. A. it is confirmed, no man dooth abrogate it, or addeth thereto. If you add answere to your naturall fathers testament, civill lawes would count you an unnatural son, but your distinction would not help yow: much lesse can it help Gal. 1. for yow, for doing such wrong to the will of our father which is in heaven.

Your reason is direct against yow: for the Prophets being penmen of the holy ghost, added nothing of their own: the additions were Gods 12 Pet. 1. 21, own. If the Prophets & Apostles mought add nothing of themselves, much lesse may we. Thus God yet reigneth alone. And if yow wvould have mans oil to lighten your lamp, hear what Chrysostom sayth for this point: Every Doctor is a servant of the law, for neyther may he add unto the law any thing of his own sense, neyther may he withdraw any thing according to his own understanding, but preach that one which is found in the law.

Whereas yow add, that your traditions are also from the holy ghost, for Luk. 10. it is said, he that heareth pow, heareth me, and Mat. 18. If he hear not the church, let him be to thee as an ethnik and a publican: First, these are spoken to all Christs ministers & of al his churches: and therefore make no more for Rome, then for Corinth or Ephesus. But yow stil keep from the point, & yeild the cause unawares. For be it tradition, definition or whatsoever, by whomsoever, if it be Gods, not mans, it is yenough, & al that I would prove in this first particular. After it shalbe scanned whither your traditions be of God or no.

Wheras therfore in answering my secōd agrument, pow wonder how I should be so deceived, as to think the places that I cite, make for me and against pow: yow may wonder rather at your own mistaking (that I say no more,) who when I plead for God onely & his al sufficiency, by opposing as the scripture teacheth, mans corruption & folly; yow will not yeild, though yow have nothing to contradict. And even thus yow turn over the 3. & 4. reason, by denying them to prove that thing, which I there did not cite them for. Such oversight hereafter I hope yow will amend, that yow weary not both me & your reader.

Now to your former answver which was with a distinctiō in this plain point, whither God onely, or some other, should be * judge & lawgiver to his people for their religion & controversies therabout: the same distinction yow urge here agayn, which whither it be a meet & distinct answer, or argues not rather fear, let the prudent judge. For yow yeild not plainly to the thing by me propounded, which neyther religion nor reason wvould stick at: onely atheisme vvil deny. For if ther be a God, & he of man to be served, & man knowes not the things of God til by himself they be reveled, neyther may doe more or lesse then by the Lord is comaunded, (as I have before proved:) hereupon it vvil follow undenyably, that in al doubts & controversies of religion, Gods voice & verdict must decide vwhat is truth and vwhat pleaseth him. Whither he shew it by himself from heaven, by Angels or by churches, or by particular men, by writing or by speaking, it is & ought to be all one to us. But the more to convince yovv, yovv shal have humane testimonie, as of Ambrose,

Ambrose vwho sayth. ^tThe mysterie of heaven let God himself teach ^tEpist. I. 5. me, which made (heaven:) not man, which knew not himself Whom ^{epist. 31} See should I rather beleev concerning God, then God himself? Or if also Hilar. yow be not moved by this Fathers judgment; the hethen shal rise up and 1. 1. de tri- condemn yow, vwho esteemed true law, apt to command and to forbid, nitat. et I. 4 to be the right reason of the great God; & that ^tthe divine mind, to be ratio est the chieflaw. Cicero de Legib. lib. 1. <sup>etca sum-
ma lex est.</sup>

The second point now is. Wher this verdict of God is to be found; mi Iovis. whether in the scriptures of the old and new Testament (as I beleev;) ^tdivina or in the writings and mouthes of other men. To this I had not before, neyther yet have your dir. & answer. What makes yow shun the light herein, is easy to discern. To confirm my faith that the verdict and wil of God is to be found in holy writ, I alledged divine testimonies ^tma- ny: to them yow answer not one word: neyther yet doo yow yeild to the truth. Beware yow wink not vwith your eyes, that yow may not see. But seeing the holy scriptures move yow not; yow that have candle lights, to see the sun shone. <sup>The 2. point of
cōtroversie.</sup>

C. Bellarmino, (to whom yow referr me, twise in your last writing, & Rom. 16, 25 to whose learning yow acknowledge your self a scholar,) ingeniously ^{29. & 10. 6.} cōfesseth saying: ^tNeq; n disputari potest &c. Ther can be no disputing ^{7. 8. 2. Tim} (sayth he) except we and our adversaries first doo agree in some ^tro. 3. 16, 17. mune principle: now we ^t al heretics agree in this, that the word ^tIoh. 20. 3. 1. of God, is the rule of faith, wherby men are to judge of points of ^tIoh. 1. 4. doctrine: is a commune principle granted of al men, from whence ^tI. Cor. 4. 6. arguments may be drawn: ^t is the spiritual sword, which in this ^tPreface battell may not be refused. Behold here the first point plainly yeilded to the first by your champion: vwhich you, vwithout dark distinction, could not be come of his drawn unto. ^tHeb. 1. 1.

The second concerning the scriptures is in effect also yeilded, when he sayth ^tThat the Propheticall and Apostolical booke, according to the catholik churches mind, explained both by the 3. council of Carthage c. 47. and late council of Trent, sess. 4. is the true word of God, and the certayn and stable rule of faith. Loe here agayn my second assertion justified by your C. that the vword of God is to be found in the Prophets and Apostles vritings. As for the meaning or understand- ing of these scriptures, explained by the church; that remaineth for a third consideration. But furder to confirm this second, he sayth, ^tThe rule ^tDe verbo of the catholik faith ought to be certayn and known; for if it be not known, it wil be no rule to us; and if it be not certayn, it is no rule ^tDei. 1. 1. c. 1. at all. But nothing is more known, nothing more certayn then the holy scriptures, which are conteyned in the Propheticall and Apostolical writings: that most foolish must he needs be, which denyes that ^tibidem, credit is to be given unto them. Agayn he confesseth, that ^tthe holy scripture is a most certayn and a most safe rule of beleeving. These things spake your Cardinal, though perhaps not of himself but as being ^tIoh. 11. 51. high preist that yere, when he disputed agaist the Libertines & others

that despise these scriptures of God. And thus hath the truth obeyed testimony out of your masters mouth whole learning I crow his scholars will not withstand; or if they do, this doom is given against them by the legislator: 'They fight with Moses, with the Prophets, with the Apostles, with Christ himself, and God the father, and the holy Ghost, which contain the holy scriptures and oracles of God.'

Thus have I proved sufficiently as I suppose, in my former & this writing, that Gods word & will is to be found in the prophetical and Apostolical scriptures; that if you longer resist, you will be condemned of your self. Other humane testimonies out of ¹ Augustine, Hier, & many

² August. de doctr. Christi, a. c. 9.
In his omnibus libr. s. n. mpe sa-
cerd. scripture. timentes Domini, et
pietate mansueti, querunt volūs.
tatem Del.

lik: Doct. tors, I could further alledge to confirm this truth: but the veritatis of God is enough for me, & both it and the testimonies of your Cardinal, are sufficient against you.

And now I come to your first assertion which you took upon you to prove, That the bare scripture is not a sufficient rule of our belief: & that

The 1. of many mysteries and pointes are to be beleaved, that are not expressly taught, or evidently deduced out of the holy scriptures. Against this I bring in my former writing, evident testimonies from heaven, as 1. Tim. 3. 16. 17. John. 20. 31. 1 Cor. 4. 6. & others, against which you open not your mouth.

The 1. of your argu-
ments.

An I in scanning your first argument, that we sought not by any equivocation misteke one another, I shewed my meaning distinctly, how things many may be beleaved, though they be not gathered out of the written word, understanding hereby a common or humaine beleef, wherein men may variie without danger of damnation. As for example; a man may beleev that the Apostle Matthew was in Ethiopia, Thomas in India, Jude in Persia & upon the report of human records. And so Peter at Rome, if you will. But for salvation with God, I say, not any thing so needful to be beleaved; save that which is taught by his written word. You in your replie, seeking advantage by words, concluded that I hold some tradition necessary besides the written word; & thus you have drawn (as you say) water out of the Rock, since I grant that tradition is necessary to man's beleef. Whereas I used not the word necessarie, but may be; & evidently restrained thingz needful for salvation, to Gods written word: so that your water is spilt on the ground, & cannot be gathered up agayn; how ever you may strive about words, when matter fayleth.

Agayn, my assertion, that nothing is needful to be beleaved for salvation with God, but that which is taught by his written word, is you say, most false, since nothing with me is more necessarie to salvation then the written word, which word is not proved by an other written word &c. Where first you fight against God, who saith, in John, 20. 30. 31. Many other signs did Jesus in the presence of his disciples, which are not written in this book, but these things are written that ye may beleev.

believe that Jesus is the Christ the son of God, and that in believynge ye mought have life through his name. And agayn, in 2. Tim. 3. 16. 17. All scripture (is) inspired of God, and profitable for doctrine, for reprobation, for correction, for instruction vwhich is in rightousnes: that the man of God may be perfect & perfectly fitted unto every good work. These are the testimonies of the holy Ghost as your self vvil not deny: and in them, both faith and all good works are deduced from the scriptures: and what more, think you, is needful for salvation with God? & how then is my assertion most false? doe you not give the lye unto the holy ghost?

Secondly, I will you to deal plainly & distinct y with me & my woids; *Rom. 10. 9-17. 12 Pet. 1. 21. <sup>Pharome-
noi.</sup> as I endevour to do with you. I hold the word of God to be a bslolutely necessary as a means for mas salvatio: which is the first point. This word, was first spoken, afterwaris written: by men that were carried by the holy ghost. To our first fathers, the word spoken was necessarie, & sufficient, whiles it was not written: to us now, the written word is left, as a necessary mean or instrument, sufficient to teach us Gods wyl, & bring us to salvation: vwhich is the second point. Against the sufficiencie hereof you except, that **this written word is not proved by an other written word:** vheras before I have proved, that the scriptures of God doe prove & approve, & confirm one an other, & his spirit vwhich is in them, & in all his people, doth seal that they are true. More sound & sufficient proof ther needeth not, nor can be had. You relike upo the church, but I say vwith the Apostle, if vve receav he vvitnes of me: the vvitnes of God is greater. As yovv carp here at the written word, so did the faithlesse Pharisees at the spoken word; yea at the eternal speaking word the son of God himself. **Thow brarest witness of thy self (sayd þ they) thy witness is not true.** Though I bear vvitnes of my self (sayd Christ) my vvitnes is true: for I knowv vvhence I came & vvnither I goe; but ye cannot tel vvhence I come, and vvhither I goe. Ye judge after the flesh. Even so, the scriptures bear vvitnes of themselves, (say I): yovv accept not this theyr testimonie. And vvhys? doubtlesse because you knowv not vvhence th y cam: you judge after the flesh. Our Lord Jesus had the twitnes of John 34. Baptist, & other men many; but he received "not th vvitnes of men, nor "vers. 15. "praise of men. So the holy scriptures hav vvitnes of the church & sancts ^{1 Joh. 5. 33.} in al ages: but they receav not the vvitnes of men, as that vwhich is most "vers. 34. irrefragable. Christ had "greater vvitnes, then Johns: for the vworks "vers. 16. vwhich he did, bare witness of him, that the Father sent him. So the works "vers. 36. which the scriptures doo, in the consciences of men, bear witness that they are of God. The Father himself which sent Christ, "bare witness of him: "vers. 37. so the Father which hath sent us the scriptures, beareth witness of them. Ye have not heard his voice at any time, (sayth Christ,) þ neyther have ye seen his shape: & his word ye have not abiding in you, for whom he hath sent, him ye believ not. So say I to you, if ye believ not the scriptures, it is because the word of God abides not in you: if you hear not them, neyther wil you be persuaded, though on rise from the dead agayn: Luk. 16. 31. But doth how you require proof of a received principle: (for which,

by lawes of right reasoning, you deserv not to be reasoned with; as a Christian. It is the speech of an atheist, to cal for proof that ther is a God: of a Turk or paynim, to cal for proof that our divine Scriptures, are of God. Professed Christians grant this, why should we then warre one with another, about our own receiv'd grounds? The books that I hold to be inspired of God, authentik, canonical; your selves grant o to be . Cease therefore I pray you to fight against God, least by your own mouthes you be condemned .

• But as yet you cease not; for demanding how I prove without tradition,
the scripture to be inspired of God; and my interpretation to be onely
true: you say **I have my answer ready copned viz.** **the things of God**
no man knoweth but the spirit of God. It is wel my answer hath been
coyned in the Lords mint: and it shalbe wel with you if you receiv your
money from no worse coyners. But what fault find you with this coyn?
you ask: **how I do prove that I have the spirit of God?** For my self,
first I answer, with th'Apostle "what man knoweth the things of man,
but the spirit of man which is in him? I cannot make proof of that to an
other, which can be known but to my self: onely as the tree is known by
the fruits, so may my spirit by the *fruits thereof be discerned whether it
be of God or no. For my interpretation I answer, it may be truth it may be

¶ Quo spiri error; let it be tried by the scripture it self, of them that have the † spirit
eiuscripturæ of God. Further proof ther is none on earth: till the great day come,
factæ sunt, when all secrets shalbe made manifest. But for the scripture, (vwhich is
eo spiritu the thing you should keep unto,) it needs not my proof that it is inspired
legi deside- of God: it hath proof in it self of God, then vwhich can be no great-
rant, ipsæ answver vwould be, all vwhose eyes have the spirit of life and sight in the
etia intelli- ansver vwould be, all vwhose eyes have the spirit of life and sight in the
gēdæ sunt. doo see it: the blind and senselesse can never discern it. So is it much
Bernard.ad. more in the things of God. Learn it (I pray you) of our Saviour: vwho
fratres de saith, that the † vworld cannot receive the spirit of truth, because it seeth
monte Dei. him not, neyther knowveth him: but yee (my disciples) knowv him, for
¶ Ioh. 14. 17 he dvelleth vwith you, and shall be in you: and " he shall teach you all
" vers. 16. things; and " he shall testify of me, " he shall glorifie me, for he shall
" Ioh. 15. 26 receive of mine and shall shew it unto you. Now this Anointing or
" Ioh. 16. holy spirit, all that are † Christ, have, (none other in the world;) and
14. it dvelleth in them; and they † need not that any man teach them, but
† Rom. 8. 9 as the same Anoynting teacheth them all things, and it is true and is not
† Ioh. 2. lying. If you say with Nicodemus, † how can these things be? I answr
27. with Christ, " Verily verily, we speak that we know, and testify that
† Ioh. 3. 9. vve have seen: but ye receive not our vvitnesse. If ye cannot perceive
" vers. 11. * the vvind that blowveth; nor knowv howv the bones doe grovv in the
" vers. 8. Ec- vvomb of a woman with child: how should ye know the work of God,
cles. 11. 5. that worketh all? If you see not Gods spirit in the scriptures, it is because
¶ Ioh. 1. 5. the eyes of your hart are blinded: yet the light shines in darknes, though
† Ioh. 5. 6. the darknes comprehends it not. If you still call for testimonie and proof
of the spirit; you have been answered, † it is the spirit which testineth,
that

that the spirit is truth: and if you refuse to walk in this light, you must grope in darknes till you lye down in sorrow.

But you still object, (as having a mist before your eyes,) that the **M**aniche, **M**ontanist, **A**rian and all other hereticks, will boast of this private spirit &c. be it so, and cannot you ^{trie} the spirits (as the Apoelie ^{Iohn 4.1} biddeth) whether they be of God? doubtlesse if you were of God, you should not onely trie and find out, but overcome them; for greater is he that is in the Sancts, then he that is in the world: this promise have we received from the Father, ^{Ioh.4.4.}

Againe you consider not (though you were put in mind) that Ievves & Turks and Ethniks, vwill beat you with your ovn weapons. For the Ievv resth upon the books of Moses and the Prophets, vwhich are the ground of our Christian religion: and from them he reasoneth against Iesus of Nazareth our hope. To allege novv against Ievves, the authoritie of ^{Act.26.23} your catholik church, or **P**ope, is no more then for them to allege against you the authoritie of Annas and Caiaphas, and the church of Israel. If you confound not the Ievv by scriptures (as did [†] the first Christians,) & [†]Act.17.1. by demonstration of the spirit and of power; your self vvil turn back and be ashamed; for no other weapons, vwill vvin the victorie in this feild. ^{3. & 18.28.} ^{1Cor 2.4.} And the same vwill foile all Antichristians and hereticks vwhoever: for though they take up the sword of the spirit, which is "the word of God; ^{Eph.6.17.} yet the true spirituall man, vwhose eyes are in his head, vwill return that ^{*}Ps.37. 15. svword" into their ovn harts, and slay them therewith. For the vveapons of our vwarfare [†] are mighty through God, to cast dovn holds: ^{4.} [†]2Cor.10. And a vwise man goeth up into the citie of the mighty, and casteth dovn the strength of the confidence thereof: ^{Prov. 21.22.} I, but the **R**u-
mane catholik church (you say) can shew Turks their beginner, be-
ginnig, increase and declyning estate. And vvil not the Ievv say as
much against us Christians; that they can shew our beginner, beginning,
increase &c. If this be your best defens, the Turk vwill laugh you to
scorn. And IULIAN the Apostata, vwould not have his mouth stopped
by your slight answer, because he himself went out of the catholik Ch:,
which was more ancient then he: for then if a Ievv should novv come
to your catholik church: his brethren Ievves might stop his mouth, (by
your yeason) because he goeth out of a church more ancient then him-
self. Julian pleaded not for his own person, but for Paganisme as much
more ancient and universal then Christianisme: vwhich if they be unfa-
llible demonstrations of the truth, our faith vwill perish; unlesse wee de-
duce our antiquitie from paradise, vwhere in deed Christianitie did [†] be-
ginn. And so the truth vwill prevayl in antiquitie against all opposites: [†]Gen.3.15
but then Gods vword and spirit in his scriptures and servants, must be
our bulwark, as now they be mine. If your Church, Pope, and tradi-
tions, will not stand you in stead aginst Iewes, Turks, Ethniks; but one-
ly for to contend a while, against your even Christen: then doo you not
build upon the Rock, nor lay such a ground as all ^{*} hel gates can not pre-
vail against: for these miscreants will prevail against it: but wee that re-
^{Mat.16.}

ly on Gods word and spirit, shall by his grace stand for ever, even as the Apostles did by these, convert all nations under heaven.

Wheras I further shewed you h'insufficiencie of your plea for church tradit ons, by example of Is.ael, whose church and preists err'd, and cō-
demned Christ &c. You answer me, that the high p̄.t̄.hood that was
judge did not err, no not when oue Saviour was so den'd: in that
the high p̄.t̄.hood remained in our saviour, for he was then chif
judge &c. But doubtlesse the Pharisees would have smil'd at this an-
swer: wherin you take for graunted, the main controv̄.rie. Question
was then in Is.rael whether letus of Nazareth were the true Messias, the
high preists, scribes, rulers layd no, he is a deceiver, and hath a Devil; &
if any confess him to be the Christ, let him be excommunicate. Doth
any of the rulers or of the pharisees believe in him? but this people
which know not the law are cursed. If you had then lived it seemes
you vwould have confuted all the Rabbines with this, that Iesus was the
Messias because he was the chieft preist, and judge; But had you not c̄-
aved other vveise to the scriptures, (as did th' Apostles, and I now doo,) they vwould soon haye stopt your mouth vwith this, that hard controver-
fies were by the law to come unto the Preists of the Levites, (not a
Preist of Iuda, concerning vwhich tribe, Moses spake nothing touching
the preishood,) and unto the Judge that shou'd be in those dayes, in the
place vwhich the Lord did "choose (vwhich vwas Ierusalem, not Naz-
areth, or t' Galilee whence Iesus came,) and th' y should shew the sen-
tence of judgment &c: and he that vwould not hearken to the Preist or
Judge should die. But vve are the Preists of the Levites (vwould they
say), and by our office must teach the people betweeen the holy & pro-
fane, and in vcontroversie must stand to judge; according to the law
vwhich vve teach & tel, must men doo: now we have a law t and by our
Iuda.19.7 law he ought to dye, because he made himself the son of God. If now
your religion had been known that the Church, the preishood, can
not err: the simple people might have chosen Barabbas, rather then Ies-
sus, (as in deed they did,) and have had much more colour to plead for
Annas and Caiaphas, then you have for your Pope: and succession (the
pillar of your catholik church,) would have born down all the disciples
of our Lord. Beware therefore how you build upon thele boggs, leat you
betray the Gospell, unto stubborn lewes.

Besides al this, if you knew th' scriptures, you might find long be-
fore, that the church of Is.rael err'd. Did not th' preists, rulers and peo-
ple, condemn the Prophets of God sent in severall ages; and was not
Ierusalem th' holy citie, and seat of the preishood, guilty t of their
blood? Was not vile and grosse idolatrie practised often in Iuda and Ie-
rusalem: by the Preists and Princes? so that Ierusalem " Ahol'ah,
mated her self with inordinate love and with her fornications, more
then her idolatrous sister Ahol'ah or Samaria. For Iudah " forsook the
Lord, and turned their faces from his tabernacle, t shut the dores of his
howse, quenched his lamps, and neyther burnt incense nor offred burnt
offerings

*Ioh.9.22.

*Heb.7.48.

49.

*Deu.17.9

*Heb 7.14.

*Deu.17.8

*Ioh.1.44

*Ioh.7.41

*Ezek.44.

13.14.

*Deu.17.11

*Ioh.19.7

*2Chr.39.

6.

*1Ker.7.

offings in the sanctuary, unto the God of Israel: and will you say in ¹king 16. alt this, the Church did not err? Uriah the Priest ^{made an altar idola-} 10.11. &c. ^{16.} tro as like that in Damascus, and polluted Gods worship in the temple. ^{11.12.} ^{16.} ^{11.12.} ^{13.14.} ^{13.} ^{14.} ^{15.} ^{16.} ^{17.} ^{18.} ^{19.} ^{20.} ^{21.} ^{22.} ^{23.} ^{24.} ^{25.} ^{26.} ^{27.} ^{28.} ^{29.} ^{30.} ^{31.} ^{32.} ^{33.} ^{34.} ^{35.} ^{36.} ^{37.} ^{38.} ^{39.} ^{40.} ^{41.} ^{42.} ^{43.} ^{44.} ^{45.} ^{46.} ^{47.} ^{48.} ^{49.} ^{50.} ^{51.} ^{52.} ^{53.} ^{54.} ^{55.} ^{56.} ^{57.} ^{58.} ^{59.} ^{60.} ^{61.} ^{62.} ^{63.} ^{64.} ^{65.} ^{66.} ^{67.} ^{68.} ^{69.} ^{70.} ^{71.} ^{72.} ^{73.} ^{74.} ^{75.} ^{76.} ^{77.} ^{78.} ^{79.} ^{80.} ^{81.} ^{82.} ^{83.} ^{84.} ^{85.} ^{86.} ^{87.} ^{88.} ^{89.} ^{90.} ^{91.} ^{92.} ^{93.} ^{94.} ^{95.} ^{96.} ^{97.} ^{98.} ^{99.} ^{100.} ^{101.} ^{102.} ^{103.} ^{104.} ^{105.} ^{106.} ^{107.} ^{108.} ^{109.} ^{110.} ^{111.} ^{112.} ^{113.} ^{114.} ^{115.} ^{116.} ^{117.} ^{118.} ^{119.} ^{120.} ^{121.} ^{122.} ^{123.} ^{124.} ^{125.} ^{126.} ^{127.} 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answer from Aristotle & Philosophie, but altogither neglect the true sophie or wisdome that is from above. For by what ground from God may I be assured, that the B. of Rome, rather then of Ephesus, &c, is the onely man in the world, on whom my faith must rest: or that ther is such a mutual reciprocation betwixt Gods word & him, that the one necessarily depends on an other, the word on the Pope as touching us? I know the church, as it is manifested by the scriptures, so beareth witnes agayn of the scriptures, & holdeth them forth, or should, as the pillar & ground of truth. But this not alwayes, nor necessarily. For how then is it come to passe, that the church of Ephesus, which in Pauls time was the pillar and ground of truth, hath long synce been swallowed up of heresies? Why may I not fear also, that the church of Rome, (whom Paul warned not to be hie minded but to fear, least God who spared not the natural branches, the Iewes, would also not spare her, but cutt her off,) is swallowed up of like evils? And to follow your ovvn similitude, how do you manifest that the Pope is the onely skilful Lapidarie, that must value the Carbuncles, Saphirs, and al other precious stones that shine in the scriptures? If a Lapidarie should shew you a chaulk stome, and say it is a diamond, & prize it according: wvould you beleev him and give him his price? yet, you beleev the Pope, vvhē he tels you that the fabulous books of Tobie and of Iudith & other like apocryphal, are canonical inspired of God, to be prized as dear as Moses and the Prophets. As he shewes little skil in this art, that gives such rabbish in tēd of the Topaz & Chrysolite: so dare I not trust him in valuing the stones upon Aarons Ephod, or shewyng the vertue & uses of them, vvhē rof he is more ignorant (as experience hath taught) them many other men. Yet you refuse the holy Ghost the spirit of al truth, who only is able to value the word of God, and undoubtedly to manifest the wisdom of the same: to build your salvation upon a man, who may himself (as anon I wil prove by your own confession) be the child of damnation. Now verily I am loth to put my soul into his hand, that hath so little care of his ovvn: or make him the onely Pilote of my ship, that sayles himself into the gult of hell.

1Cor. 2..
10.11. Job
28.13.13--
23.&c.

And wheras you wvould hav me giv you leav to be of S. Augustines mind, who sayd he would not beleev the scripture to be scripture, without the authoritie of the church: it he and you understand Christ the head of the church & auctor of the scriptures, good leav have you. But if you mean his supposed Vicar the Pope, (for so your catholik church shrinketh into one man) or any such prelate, you may take leav if you wvill, but I wvil give you none. For Augustine vwho vrvote a book of Retractations, repenting his ovvn sundry errors and oversights, mought err in this, as vvel as in other points: & it is not vvsdom for any man, to followv him in all things, that vwas deceived in many. And this is such an assertion, as behoved him eyther vvel to explaine it, or plainly to retract it: and not to leav a stumbling block before the blind. And if you wvil needs blindfold your self and follow him; yet give others leav to use their ey-sight, least they fall into the ditch. And herein I(not you) followv

Augustines

Augustines stepps: for when controversie was between Hierom and him about Peters syn, Galat. 2. & Hierom alledged many Doctors to back his opinion, & then desired of him (as you doo now of me) to give him leav to err with such men if he thought him to err : Augustine answered † that he had Paul himself, in sted of them al yea & above them al, and to him he did flie and appeal from them al, that were otherwise minded: and asked leav of them, that he mough & rather beleev so great an Apostle then any other how learned so ever. as you would have leav to be of Augustins mind for the other point : so wil I take leav to be of his practise in this.

† Epist. 19

The 3. of
your argu-
ments.

Your 3. argument now foloweth, drawn from the difficultie & hardness to understand the scripture. Wherto I answered granting some things to be difficult in the Bible : but deneying the inference, that therefore it is no certayn rule or square of truth. Yow reply, that the testimonie alledged (2. Pet. 3. 16.) doth prove it: for in what (say you) dooth S. Peter say that S. Paul is hard, but concerning many points of our faith and religion, as concerning predestination, reprobation, vocation of the gentils, justification by faith, of which high mysteries S. Paul is the cheif and priuipal master. I answer, First you confound the things, with the scripture which manifesteth the things: whereas these two differ much. Predestination is a hard thing for men to understand, whosoever speake or write of it: but the scripture that treateth hereof is playn in it self, & Paul is not so obscure as your Pope. Secondly the Apostle saith that the unlearned & unstable do pervert (or wrest) these things as the other scriptures also: but what is this against those that be caught of God, and stablished in the truth by his spirit. Evil minded men wil wrest al things " be they never so playn . Shal we therefore have no rule, no sure groud of our faith? To come the neer unto you in this point, I freely grant that many high mysteries are in the scriptures, hard to be vnderstood of us, ignorant men, but withal I add this, that those mysteries are made more hard, by your Popes determinations. For wheras men mough have some good mesure of light in these mysteries, by the playn scriptures: it is come to passe by your Popes & prelates glosses, interpretations, cōments, &c, that darknes & grosse darknes hath covered many people, who if they had never read any thing but the book of God, mough have been much more clearly, through his grace. You doe not right therfore to complayne of difficultie & insufficiencie in the Propheticall and Apostolical writings: Why rather mind you not the saying of the holy Ghost in the scriptures, Prov. 18. 8. 9. The words of my mouth are al playn to him that wil understand, and streight to them that would find knowledg. But you make Gods holy & comfortable words, to be crooked, dark, deceivable rules: and his divine oracles givene for the salvation of men, to be like the doubtfull Delphik oracles of the Divill, uttered for mens destruction . You think the late fathers and your Popes can speake playn to simple mens understanding, but al the holy Prophets and Apostles could not (or would not) speake to the capacitie of the simple

" De intel-
ligentia n.
hæresis, no
de scriptu-
ra est: et
sensus
non sermo
fit crimen.
Hilarius I.
2. de Trini-
tat.

Simple, so you make them the greatest deceivers of soules in the world: & a pagan mought justly scorn our heavenly law, if it be a leaden rule, a nose of waxe, as some have blasphemed it. But hogs esteme draffe better then pearls; & though the wisdom of God powreth out her minde unto them, yet in them is fulfilled the true proverb, wherfore is ther a price in the hand of the fool, to get wisdom, & he hath none hart? Prov 17. 16. But where may we think to find the place of wisdom, if it be not in the Prophets & Apostles writings? For touching these points you speak of, if a man read the late Fathers, Augustine, Ambrose & the rest: he shall find them often dark, difficult, intricate, contradicting themselves sometimes, and one another. And if he compare your Popes determinations with the holy scriptures, he shall find as good agreement as between harp and harrow. For example; Gods plain law sayth, * Thou shalt not make to thy self a graven (thing) or any similitude of things that are in heaven above, or in earth beneath &c. thou shalt not bow down to them, neyther serv them: and agayn, † Cursed be the man that shal make a graven or a molten (thing,) the abomination of the Lord, the work of the hands of the artificer, and shal set it in a secret place; & al the people shal answer and say, Amen. These evident scriptures may perswade every simple hart, that it is a fearful syn to make & worship similitudes of God & of Christ, and of Saincts departed or any the like. Now let him come to your catholik churches interpretation, and read your Cardinals glosse, that ‡ such scriptures reprehend idolatrie, that is to say, the worshiping of images which are esteemed for Gods; or, by which they are worshiped for Gods, which indeed are not but as for the Images of Christ & of saincts they are to be worshiped, and not onely by accident & unproperly but also by themselves and properly, so as they doe terminate (or end) the worship, as in themselves they are considered, and not onely as they bear the part of the exemplar (or person represented): and let him read your learned distinctions of the worship **Iatria**, the worship **Dulia** and **Hyperdulia** and other like schole points digged out of the abisme of the rock of Rome: & the man wil be amazed to find such comments upō such a text; and make him ween his witts be not his own. But I make no doubt ther be thowsands and ten thowsands upon earth, that if they read Moses law, and your churches comments upō this point, they wil say Moses is surer and playner & easier to understand, then your Cardinal, a great deal. And as of this, so of other things many: that to leav the scriptures, and rely upon your church determinations, were to blow out the candle that men may see by the snuff. Moreover, if that cannot be an indeficent rule of faith, wherin some things ar hard to be understood: then doubtlesse your ‡ assertion is overthrown, which sayth, that the scriptures expounded by the catholik church, is a true & indeficent rule of our faith. For by the catholik church you mean the Roman Ch^e, and in the Roman church you restreyn al to the Pope: now his expositio dooth often times as wel clear the truth, as a cloud before the sun. Yea even the playnest places, which in holy writ are as bright as noon day;

*Exod. 20.

†Deu. 27. 15.

‡Bellarm.

de imag.

Sanct. 1.2. c.

23.

ibidem. c.

24.

your

your church hath enveloped with Egyptian darknes: as Marriage hono-
rable among al, and the bed undefiled; sayth the text, Heb. 13.4. If Rom. poht.
among all (ayth your glosse) comprehendeth al men wholly: then 1.3.c.23.
marriage shalbe honorable also between father and daughter, betwē
mother and son, between brother and sister. &c. Drink ye al of this, †Mar.26.27
(sayth † our saviour:) Let a man examine himself (sayth the † Apostle) †1 Cor.11.
and so let him eat of this bread & drink of this cup. We yet see not (sayth 28.
your quick eyed Cardinal) that place of the gospel wher we be taught, Bellar.de
that both parts of the sacrament of our Lords supper are to be mi- Rom. pone.
nistred to al Christians. For our Lord sayth not, Drink ye al Chri- 1.3.c.23.
stians of this, but drink ye al of this &c. Such catholik expositiōs doe
illustrate the scriptures, as the smoke of the pit did the sun & aier, Apoc.
9.2.

But me thinks you deney that the Pope hath dominion over (your)
faith, neþher can make what he wil, as a matter of faith or tradi-
tion. He doþt not make a matter of faith (you say) but deſtareth ene-
ly that such and such a thing is to be beleaved. It is wel, if you can
keep you here: for if he be but a declarer of the faith, he is by office but
as al other Bishops and ministers of the Gospel: and Peters primacie wil
be no more then Pauls, who sayd, "Let a man so think of us as of the mi- "1Cor. 4.3
nisters of Christ, & disposers (or stewards) of the mysteries of God. But
if the Pope have not indeed dominion over your faith, then I trow, men
may triu his declarations, by Christs word who hath dominion over our
faith and sowles. Then are not the Popes declarations authentik, canoni-
cal, of necessitie to be beleaved, unlesse he prove them by the scriptures,
which himself acknowledgeth to be divine and canonical. And thus
the scriptures wil be found a sufficient rule of the Churches faith: & men
must by the word and spirit, trye the spirits of the Popes, as wel as of o- "1' Platina,
ther Bishops. Otherwise when † Pope Stephen the 6. repealed the de- in vita.
crees of P. Formosus, and condemned his acts: and contrariwise P. Steph. 6.
Romanus and other his successors justified Formosus, and condemned Ste- "1' Plat.in.
phen; and yet after that agayn P. Sergius the 3. allowed Stephen, and co- vita Rom.
demned Formosus; (as your own records doo report:) how should men et Theod.
know, what Popes decrees to follow, if they may not examine them by 2.&c.
the book of God, nor have better stay for their faith, then the we-
thercock of the Vatican. And wheras you speak of all humane helpe
that the Pope useth, of counſel and consultation with the learned &c.,
they be fayr shewes: but your Cardinal tels us, that the catholik church † Bellar.de
† hath alwayes beleaved that he is a true ecclesiastical Prince in the whol Pontif.1.4.
church, who can of his own auctoritie vwithout consent of the people, c.15.
or counſel of Preiſts, make lawes vwhich bind the conscience, can judge † Ibidé.c.3
in causes ecclesiastical &c. and that vwhen he teacheth the vvhol church, † Ibidé.c.5.
in things perteyning to faith; † he can not err by any hap or chance: and "Extrav.de
not onely in matters of faith, but in preceps of manners also prescribed trāſl.episc.
to the vvhol church, he cannot err. What marvel is it then though Quanto: in
your Lavvyers say, " His bare vwill, must be holden as a law; and that glossa,
whatsoeuer

*Extra de
concess.
Præb. Pro-
posit. In
gloss.

¶ Dist. 8. Si
qui sunt.
In glossa.

¶ 16. q. i.
Quicunq;
In glossa.
¶ 15. q. 6.

Authorita-
te, In glossa.

¶ Dist. 34.
Lector.

** Panorm.
Extra. de
divort. cap
5n.

*† Summ.
Angel. in
dict. Papa.

*† 2 Thess.
2. 4.

* 1 Cor. 1, 5.
† vers. 7.

‡ 2 Pet. 1.
20.

1 Eph. 4. 4.
¶ Rom. 12,

4. &c.
** 1. Cor. 12

4.
*† vers. 8, 9.
&c.

*whatsoever he dooth, no man may say to him vhy doe you this; and that t whosoever obeys not his precepts, incurs the syn of idolatrie & paganisme. You may tell me, that the Pope hath not dominion over your faith: but your Canonists tel me, that t he can dispense against the law of God; that he can dispense against the law of nature; that he can dispense against an Apostle; that he can dispense * against the new testament; yea that he can dispense concerning t all the precepts of the old and new testament. And may vve nowv think, that he hath not dominion over your faith? or may wee think, that vwhen he is come which should t sit as God, in the Temple of God, that he wil doe greater things then these? But of your Popes preeminence, wee are to speak in another place.

To return therfore to the scripture which you deney to be an indefici-
ent rule of our faith: you objected that it had many sensēs, and stil you
stand to it, as proved: well, I am content to leave it unto judgement.
But though it were so, yet this is not proved, that therfore it is no sure
rule of our faith: save by your churches exposition. For why might not
the church in Corinth, which were made rich by Christ * in all kind of
speech and in all knowledge, so that t they were not destitute of any gift:
why might not that church (I say) declare the many sensēs of scripture,
as well as the church of Rome? Or rather, why may not the holy ghost,
shew any church or any member or Christs church, the meanings of the
scripture; and so it remayn as a firm rule of faith, and the Spirit of God
the sole authentik expositor of the same? But here you urge agayn your
bastard phrase, falsly fathered upon S. Peter; t that no prophetic of scri-
pture is made by a private spirit's interpretatiō: though I blamed you
before, for speaking in such sort. If you can not perceive heavenly things,
consider earthly. Your one body hath but one spirit, which gives life
to the vvhole and to every member of the body. The same spirit dooth
quicken the hand and foot, that quickneth the head and hart: although
a greater measure is in the principal members, then in the inferiour. Even
so by the scriptures we learn, that the catholik church is t one bodie and
hath one spirite; and though the many members of this bodie have "not
one work, but have received diversities of giftes, yet it is" the same spi-
rit. To t one by the spirit is given the word of yvdom; to an other
the word of knowledge, by the same spirit, and to an other faith by the
same spirit; and so all the gifts to all the members. This is the most pu-
blick spirit that the church hath; and every member of the church hath
the same: so there is no privat spirit which Christians have, as you by
tradition it seemes have learned. Now seeing all Christians have the same
spirit that the Pope himself (unless he have the spirit of Satan:) how is it
that he onely must be the publik spirit and interpreter of the word? Be-
cause (say you) he is the head of the church, and hath the promise of
our Saviour that his faith should not fayl him. This I deney. Now
you beleeve it, because the Pope himself tells it you; for your ovvn pri-
vat spirit may assure you of nothing. I wil disprove it by your next words,
and

and knownen experience. For you say, he may err in matter of fact, and son as well as an other man. then lay I, he may goe to the Devil for his facts, and synns, as well as an other man: then is he the successor of Judas Iscariot, not of Simon Peter: then the gates of hel, prevale against him. And thus your Rock is rent in peeces; and your building is on the sands. You rely upō one whom you know not but he may be a reprobate; a child of the Devil; yea a devil incarnate as Pope Iohn the 23. was found and judged to be by the [†] Council of Constance) and then he may lye as well as his father the Devil; and then (if you take not heed) he may murder your soul, as well as his father the Devil. And how then dare you make him your rock, your hope, your confidence; to beleieve all that he sayth; not to beleieve Gods word, unlesse he tell you it is Gods word, not to beleieve any meaning of the scriptures, but as he tell you th: meaning is. If men were bruite beasts without understanding, they could not be more overruled then thus: but the Lord sayth, [‡] be not as the horse and as the mule. And if the inhabitants of the earth had not been [¶] drunken with the wine of her fornication, the great whore could never thus have benummed their senses, and bereft them of heavenly light. If you deney that your Popes may be reprobates and Iscarrots, though they may syn: your own popish records will teach you, by as undoubted marks upon them, as ever had Cain: the dearest lovers of your catholik chaire, branding their holy fathers with titles of "prodigious, wonders, monsters, for their beastly lives; & so some of them are knownen to have dyed, without repentāce or faith in God; that eyther they never had faith, or els their faith failed; and then Christ prayed not for them, as he did for Peter; & so their pretended privilege lieth in the dust.

The 15. of the Acts alledged for Peters primacie, I have before answered; and leav it unto judgment, yow urge now againe, vers. 7. that Peter rose up, shewing therby that he was head &c. a strange collection, that if a man rise up to speake in an assembly, he must needs therfore be head; you mought better have githered so, if he had sitten stil & spoken; for sitting of the two, rather argues auctoritie, then standing up. But tel me I pray you in earnest, when Gamaliel is sayd to "rise up in the council of the Iewes in Ierusalem: would you gather from this, that he was the head of them all. Or when Paul [†] rose up in the synagogue of Antiochia, was he therefore the head? If not, why dally you thus with the holy scriptures, to gather such conclusions as common sense wil not bear? But if you would plead for no other headship, then this, that your Pope may rise up and speake in councils; it wil easily be granted: but then if others should judge and give sentence frō the scripture, (as Iames [¶] there did) your chair of Rome would soon be overthrown.

Like weight is in your next words, that the first gentiles were chosen ^{13.19.} by his mouth; for that you should say, "God chose that the gentiles by his mouth should hear the word of the Gospel and beleev. What primacie of power you can build hereon, I cannot tell: order I am sure ther must be in al things, so ther was with them, and is with us; & we grant,

[†] Sess. 11. &
12.
^{*} Ioh. 8. 44.

[‡] Psal. 32.

[¶] Apoc. 17.
2.

["] Gene-
brard. Chr.
I. 4. Plati-
na: in Be-
nedit 4. et
Christoph.

^{**} Act. 1.34

[†] Act. 13.
16.

[¶] Act. 15.

^{13.19.}
^{*} Act. 15.7.

*Bellar.de
Pont.1.4.c.
25.

unto you. But the Lordship which your Pope claimeth is to be a true eccl^{ical}astical prince in the whol church, of his own authority without consent of the people or counsel of the preists, to make lawes which bind the conscience &c. with other like exorbitant power, which hath neyther proof nor colour of proof from this 15. of the Acts, but the contrary is playn by the scripture, as in my former writing I shewed, and leav it to the judgment of the prudent.

The 3. of
your argu-
ments.

Your 3. arguments force you would reinforce by a long speech of privat spirits interpretation, of errors and heresies & unfit translations, manifold and ambiguous senses &c. where I must acknowledge, you have put to more strength, but you have not whet the edge, as I sayd unto you: so that your purpose is not effected. For al that you say, may with as good (if not better) right, be retorted upon your selves, and the Pope himself, who hath as private and erroneous a spirit as al other Bishops, hath given as absurd and erroneous translations, wrested the scriptures, broched as deadly errors, & is as unable to prove his mission frō Christ, as any prelate or preist in Christendom. So in al your discourse you have neyther proof from scripture, nor argument upon ground of reason: therefore I need not spend labour in vayn; and the points some of them are before handled, othersome belong not to the matter in hand.

The 4. of
your argu-
ments.

With like successe you repete your 4. argument, that the scriptures have been wronged by our men, to bolster up heresies &c. you say I grant your assumption; but deceiv not your self or others, I did leav to strive about it because it was personal, touching Luther, Calvin &c. who when they lived were able yenuous to mainteyn their cause against Rome gates, though as men they had their infirmities. I told you the like charge mought be returned upon your Popes and Prelats. Your proposition I deneyed, and shewed reasons of my denyal, from the scriptures. You replie (as your manner is) with your popular carnal reason, that al sorts of hereticks alledge scriptures & boast of the spirit, & unlesse there be a supreme judge, strifes can have no end. You have been answered, that so it must be, and so it was in the Apostles times; who yet referred not Christians to the Pope as supreme judge; but laboured to compose controversies and correct errors by the scriptures. Strife wil continue without end, til the world have an end, then al warr shal cease: in the mean while the church is militant, under her head Christ. and no other. He alone walketh amids the 7. golden candlesticks; al churches have their several Bishops and Pastors, and onely Christ is " Archpastour; at his appearing, shal supreme judgement be. In the mean time, they be Anti-christs, that usurp his office and place.

*1Cor.11.
19. Act.15.
2. 2.
†Act.14.15
16. 1. Cor.
15. 3. 4. 25.
27. 45. 54.
1Apoc 1.13
"Act. 20.28
Phil.1. 1.
"1Pet.5.4

*1Thes.2.
8.

But why alledge you this against the divine scriptures onely? for doe you not think that men have wrested the late Fathers also, to bolster up heresies: yea and councils too; yea and the Popes own decrees? Now if whatsoever be wrested to bolster up heresies, can not be a true rule of faith: then the world wil soon be without rule; and so that "Anomos, that unruly and lawlesse fellow foretold of, wil be fittest to be their cap-

sayn even as he hath been now too long a day, sittyn in that citie, which in S Iohns time ^{reigned over the} kings of the earth ; and sayn would ^{Apoc. 17.} ^{18.} mainteyn that regiment stil.

Your 5. and last argument, was for **unwritten traditions**. You affirmed ^{The 5. of} that many mysteries of our faith are beleaved, that are not explicitly ^{your argu-} declared nor infallibly deduced from the scriptures. I deneyed, that any mysterie of our faith was without due & sufficient proot from the scripture. Now you recken up divers matters as before, and ask of me proof for them, other weise then by tradition. My answer was and is, that some are your own inventiōs, & I wil not undertake to approve but to reprove them by Gods word: others that are truthe I can prove by Gods word, better then you can by mouth tradition. But you find great fault & think it goes hard with me since I prove not one particular of them all: & therefore desire me to answer distinctly to ech point as it lies &c. I marvel you would expect proofs of these pointes now. Would you hav me enter into battel with Arians & Antitrinitarians, Anabaptists & other like hereticks, and shew how I can convince them by scripture? I list not so to digress. When these matters in hand are ended, if you wil take up thair bucklers, I wil fight against you by the scriptures onely, if you wil adventure the credit of your unwritte traditionēs, in the battel. In the mean time, make you proof (as order requireth) of your arguments; and seek not to turn it away, by setting on foot new questions.

The scriptures that you brought to prove unwritten traditions, I answered. In this your reply you say, that I dispute as if you made traditions **the total rule of faith** whereas you would inferr onely that it was a partial, togither with the word of God. Then belike you grāt some word of God without unwritte traditionē: & vvhile is that but in the scriptures? If vve have Gods vword in the scriptures **without unwritten tradition**: how is it, that vwhilear you reasoned, vve could not knowv scriptures to be Gods vword, but by such tradition? Doe not you make mouth tradition the total ground of your faith? For take avay this tradition, & the scriptures, you think, are lost; then Gods vword is lost, unlesse unwritten tradition give it us. So dead tradition is the ground of grounds, that must tell us vwhat is scripture, vwhat is the meaning of scripture, vwhat is true beside scripture: and so in effect is all in all? Though yet to make it a partial rule of faith as you speak, is too much: man may not think to part stakes vwith God, his vword is yenoough; if vve can be content.

You say I object that those traditions spoken of in Deuteronomie might make for the Jewish Cabalists which are rejected by S. Peter &c. Nay, I knowv they make neyther for them nor you: but, as I sayd, ^{Ps. 44. 82.} ^{78.} rather for them then for you. I proved unto you out of the Psalmes, that the Fathers taught their children **written traditions**; I proved by other ^{secundum} divine testimonies, that yenoough is **written in the scriptures**, for ^{Hebr.} ^{Ioh. 20. 31.} ^{2 Tim. 3. 16.} & all good vworks. As for Gods acts in al ages, fathers are to tell them to their children: such tradition I allow. We tel our posteritie nowv by tradition, the great vwork of God in confounding the Spanish armado that ^{17.} came

*Orac. Si. came against England in the yere 1588. If I in my dayes should see Romee
byll. lib. 3. become Ruine as Sibylla prophesied, and the Pope like Nabuchodno-
†Dan. 4. 30. sor turnd out to grasse, or like Pharaõ drovvned in the sea: I vwould
‡Exod. 14. hold it my dutie to tel it my child, & my childe's child, that it mought
never be forgotten. But yet for a ground of faith unto life, I would vvarn
my children to hold to the scriptures, as the instrument of God, able to
make them vwise unto salvation through the faith vwhich is in Christ
Iesus; as Paul I sayd to his son Timothee.

*2 Tim. 3. 15 You say, it is playn that the Apostle 2. Thes. 2. speaks of such tra-
ditions as I cal humane in you. I deney it, & have plainly disproved
it in my former vwriting, by the same Apostles ovvn testimonie, Act. 26.
22 1. Co. 14. 37. and you have not a vword to say against it, but shun those
ancient Apostolik records, and betake you to later humane writers, as
Chrysostome. But remember your ovvn vwords, **God is more ancient
then the Devil, truth then falsehood.** The Apostle shewved his ovvn
meaning, long before Chrysostome had a mouth to speak. But if you can
better see by Chrysostoms candle, then by Pauls bright sun: behold vwhat
the Doctor sayth. "Whatsoever is sought unto salvatio all novv is fulfilled
in the scriptures. He that is ignorant, may find there vwhat to learn: he
that is stubborn & synful, may find the scourges of the judgmēt to come,
vherof he may be atrayd: he that laboureth, may there find glorie, and
promises of eternal life. This speech dooth farr better become his golden
mouth, then your plea for humane traditions.

The 2. thing vwhich you took upon you to prove. (or, as novv you
faintly say intended rather to propound then prove,) vvas, **That the
scripture expounded by the catholik church is a true and indeficent
rule of our faith.** I vvil ease you if I may of this labour; if you understand
the position vwell, I grant it to be true. By the catholik church I trovv
yow mean not the multitude, al beleevers: but the head of the church.
So I vwillingly yeild, that the scriptures expounded by Christ the head
of the catholik church, are a true and indeficent rule of our faith. But
when you came to make proof of your positio, you set it dovvn thus, that
the Popes definitiue sentence as he is head of the church is an inde-
ficient rule in matters of faith. Where all men may see your lode starr.
You pretend the scriptures and word of God: but if a man deale vwith
yon by them, (as I novv have experience,) you flee to later humane vvi-
ters. If you be followed in them, you retire to your Catholik church: ask
your meaning by the catholik church, and it is the Pope with his defi-
nitive sentence, as your self have expounded it to me: He virtualiter (as

*Hervius, de potest. Papæ c. 23 "one of your side sayth) is the whole church. Al the other are but stales,
be alone is the man that must strike the stroke. And if he give sentence a-
gainst you, I shal never trust him: so you deal on the surest side for your
selves. You intended rather to propound then to prove this point (as you
say,) that we have not at one time diverse prong togither in the syre,
and now agayn, you handle it by way of velitation (you say) & not of
purpose to prove? Wheras it is the mayn ground of al contoversie be-
tween

tween us. For question being whither Gods written word, or the Popes definitive sentence must judge & rule our faith: I cleav to the scriptures, you to the Pope. Now my ground is in part granted by your selves, for the scriptures which I build upon, your council ^{*} of Trent hath allowed ^{†Sess.4.} for canonical, and come from God: and whither you granted it or not, I have given you reasons that are unanswered. But your ground I utterly deney, and grant not your Popes definitive sentences to be canonical but heretical: and would have proof of that you say. You lyt not yet to have this prou in the fyre, belike least it burn your fingers. Yet in this your **Velitation**, you bring most of your valiant men into the feild, leaving out some few cashierd soldjers; and brave me with a great many of S. Peters prerogatives, which are indeed but a cold yron for the Pope. For though al you say for Peter were granted, yet nothing at al is layd for the Bishop of Rome more then for the Bishop of Babylon. You would hav men think, that if you have so many men in a skirmish or **Velitation**, you have many moe against a day of battel. But if thele your velitaries be discomfited (as some of them are already,) I suppose your armado wil never enter this feild. Let us therfore try their strength.

1. **S. Peter** (you say) is named first among the Apostles. True, he is so usually, except in 3. or 4. places: This may argue a primacie of order, but of no auctorite over his brethren. The [†] first foundation of the wall of the heavenly Ierusalem, was a Jasper, the stone of [‡] Benjamin, th'Apostle Pauls ^{*} tribe: wil you grant me hence to conclude that S. Paul was head of the catholik church?

2. **S. Peter** alone walked (you say) with our Saviour on the water. True, and there ^{*} he shewed his weaknes more then others, & was reproved by our Saviour for his little faith. Doth this deserve the headship of the church? Elias and Eliseus walked ^{*} through the water; and Shadrach Meshach and Abednego walked in [†] the mids of the fyre; and herein shewed their great [‡] faith: yet vvere they not therfore heads of the catholik church.

3. Our Saviour promised (you say) that hell gates should not prevail against him. Our Saviour dooth say, not [†] against it, that is, the church; of vvhich Peter vvas a principall member. Hell gates shall not prevail against ^{*} any true Christian: are they all therfore **heads**? ^{†Mat. 16.18} ^{*Ioh. 10.27} ^{28,29.} But hell gates (if horrible synns be part of their strength) have prevayled against sundry of your Popes, by testimonie of your own records: such I trow were not heads, unlesse of the beast. ^{Apoc. 14. 17. 3.}

4. **He was to confirm his brethren.** So were all the other Apostles and Ministers, [†] as I proved at large in my former writing: and marvel you bring this argumēt now again bleeding into the skirmish, before you had cured any of his vvwounds. If you cannot heal him, you should let him rest.

5. **Our Saviour** (you say) washed **S. Peters** feet first. It may be so, though [†] some Doctors doubt of it. It is sure some was first, for they could not all be at once. It is sure also, that Peter shewed then more

[†]Apoc.21.
19.
[‡]Exod.28.
[†]Phil.3,5.

["]Mat. 14, 28
30,31.
["] 2.King.2.
[†]Dan. 3,25
[‡]Heb.11,
34.

[†]Act 14,
22, & 15,41
32. 1Thes.
3,2. Apoc.
3, 2.
[†]Bellar.

de Rō. pōc.
1.1, c. 21.

[¶]Ioh.13,6 7. I weaknes then his brethren; for which he mought well have need to be
3,9. washed, but not deserve to wear a triple crown, as your Pope.

6. S. Peter onely received a reviled promise of his particular
martyrdom of the crosse. Performance is more then promise. James
and Stephen suffered martyrdom before Peter. And if the crosse be that
vvhich must prove the headship, the penitent & cheef may lay claim to
the crown.

7. He after infusion of the holy ghost, first (you say) promulgates the
gospel. I would the Pope were his successor in this. Peter was first I
confesse in many good things: for which he deserueth praise: but that
he was first in this, you prove not. When they had the infusion of the ho-
ly Ghost, [¶]they began (sayth the scripture) to speak. It may be Peter was
indeed the first, for he was first in order among them, and as is like in age:
but not in office above the other Apostles.

8. The first miracle in confirmation of our faith, is made by S.
Peter. And you shal work another miracle in confirmation of my faith,
if from this (though it be granted,) you can by sound argument conclude
him head, as your Pope expounds the headship. Howbeit the first mira-
cle was the speaking with strange tonges. (for that all men admired;) &
who was first in that, neither I nor you can tell.

9. He as supreme judge condemned the hypocrisy of Ananias and
Saphira. And Paul as supreme judge condemned the blasphemie of Hy-
menaeus & Alexander, "delivering them to Satan: and the sorcerie of E-
lymas, " striking him with blindnes. If miracles prove supremacies, the
church shall have many supreme heads.

10. He first discovered Simon Magus, and condemned him. If
the Pope vwould doe so too, Simonie at this day vwould not be so rife.
When [¶]Sergius tertius, & Benedictus 4. got the Popedom with bribe-
rie, and Alexander the 6. [¶]bought the voices of many Cardinals: whi-
ther was Cephag or Magus their predecessor? If the vertue made Pe-
ter head: the contiarie vice made your Popes the taile. How be it your
Prelates (if [¶]writers say true) have been more ready to receive with
with Iudas, then to give [¶]with Simon.

All these and other circumstances concurring in S. Peter, shewes
(you say) manifessly that S. Peter had preeminence above all the o-
ther Apostles, that he is the rock and head of the church. They
are shewes in deed, & circumstances standing a fast off: but never a one
of them have striken a stroke in this your vilitation. Peter had for the
most part preeminence in order, I readily grant: but his office and auto-
ritie was one and the same with the other Apostles. Mat. 28. 16. -- 20.
Ioh. 20. 21. 22, 23. Paul relating the offices ordeyned of God in the
church, saith; [¶]first Apostles, secondly prophets &c. and agayn, [¶]he
gave some Apostles, and some Prophets: but the scripture no where
sayth, first Peter the head of the church, then Apostles. And that Peter
was neyther head nor Rock, I proved in my former writing, if you will
admit of proof from Gods book: if not, then keep your shewes and cir-
cumstances

sumstances still, but make no such conclusions with a manifest lye.

You proceed and say, that Peter was particularly pointed out by his ovn name, his fathers name, and his new name Cephas, that no cavil might be took at a legacie so stronglie & particularly firmed unto S. Peter. His legacie is no way by me impugned, I know it is firme, though not so great as you would make it. But you impugne the legacie of the other Apostles, unto whom in Peter vvas promised, and after to them all generally performed, whatsoever power Peter had in the ministerie of the gospel. Mat. 28. Ioh. 20. Act. 2. yea you impugne the dominion of Christ himself, whiles you would make Peter the Rock and Head of the catholik church, contrary to the scriptures. 2. Sam. 22, 32. 1 Cor. 10, 4. Ephe. 5,23. And whither you have answored all that I brought to prove Christ onely the Rock, let the equall reader of my former writing judge; you make bold and bare affirmations, without proof of holy scripture, or humane learning: Petros (you say) signifies either a Rock or a stone; but what learned auctor doo you shew for it? and he was called Petros (you say,) not Petra, because the masculine gender best fitteth the name of a man: as if Christ were not a man, unto whom the title Petra, Rock, is by Peter himself given. 1. Pet. 2,8. But he is unto you the Rock of scandal, whiles you stumble at his power, and headship, and give it to his enemie the Pope, vnder the pretence of Peter. And that your church hath made shipwrack against this Rock, not onely of faith, but of learning also, appeares in this, that you make Cephas, (upon Optatus credit,) in Greek to signify a head; as Christ (you say) is called the head, Isa. 8, & 28. Dan. 2. Psal. 117. Mat. 21. Rom. 9, 1. Cor. 10. Ephe. 2. What, doo all or any of these scriptures shew that Cephas signifies a head? nothing lesse. You that entwite we with my private spirits interpretation, should have been better avized then thus openly and directly to oppugn the publik interpretation of the holy Ghost, Ioh. 1, 43. wher Cephas is interpreted Petros, a stone, & not Cephalee a Head. Or if you think the Apostle had also a private spirit, and knew not Syriak and Greek so well as Optatus, yet mought you have preferred the publik approved learning of your owne linguists, who interpreting Cephas a Rock, shew that Optatus head wanted wit, in this that he layd it signified a head; and they want conscience, that upon this false ground, apply these scriptures that speak of Christ the head, unto a mortall creature, wheras the Rock is the creature, & God himself as the Lxxij Greek interpreters, (if you wil learn of them) wil teach you. But let me follow your arguments.

You say my objection that S. Peter answered as the mouth of the Apostles, and therfore had not these promises made to himself alone, makes much against me, for to be spokesman of all the rest, the master-synging of all their judgements, seems to grant him superiority. If every spokesman were master-synging of all their judgements for who he speaks: it were something that you say: but ask a jurie of any 12 men in England, whither this be true, is the foreman of the quest, The spokesman,

* Ioh. 14,5. man in a Council; the speaker in a parliamē; are they the master-springs
 † vers. 8. of all their judgments with whom they sit? When Thomas, when Philip,
 ‡ vers. 22. when Iude spake unto Christ in the name of the rest, were they master-springs
 of all the others judgements? I perceiv your Rock the Pope hath but a weak foundation, that is born up, by such sandy conclusions.

If S. Peter could not have the prerogative of place given unto him, in that he represented the church: no more (you say) could the sons of Abraham be two sonns, in that they represented two nations. You want help to make up your argument, thus: But Abrahams sonns were 2. sonns stil, though they represented 2. nations: therefore S. Peter was S. Peter still though he represented the Church. Very true; & all the Apostles were Apostles still, though they represented the Church. And so Antichrist shalbe Antichrist stil, though he take upon him to re-
 12. Thess. 2, present the Church, yea and God himself.

4. You grant me that all the other Apostles were a foundation Apoc. 21. but not the principal. Neyther would I have you so grant, for Christ himself is the principal, yea & the onely foundation properly; & all the Apostles are foundations figuratively; among whom was order, † first, second, third, &c, and excellencie in graces; but not preeminence of authority; for they were all sent of Christ, as Christ of the Father, Ioh. 20,21. 39. and the church of Christ is builded upon them all, not upon Peter onely. Ephes. 2,20.

S. Peters headship (you say) derogates not from Christ Jesus our head, since S. Peter is but subordinated to Christ Jesus, and onely of his free institution. That institution say I is yet to shew whereby Peter should be head more then the other Apostles. The headship which you give unto Peter dooth derogate from Christ; for as the church is but † one body, and hath but one spirit, so hath it but † one Lord & † head Christ, who is present with his Church all dayes till the worlds end, walking amids the golden candlestiks of his Churches, that there needs no universal Vicar, but onely the Angels of every particular church, as the 7. churches in Asia shew. Apoc. 1. & 3. But he was a head of your church (and therfore I trow could not lye) which sayd † that Christ placed Peter as it were a certayn head, to powr his gifts from him as it were into all the body, for having taken him into the fellowship of the indivisible unitie, he would have hym named that which himself was. And elsewhere the same Pope preacheth that if God † would have any thing to be commune unto other Princes with [Peter], he never gave but by him whatsoever he gave to others. Thus rored the Lion of Rome, against the Lion ¹ of the tribe of Iudah. What marvel was it then though an other ² of your Popes, praying to S. Peter as to his God, sayd, I Jueline thine ears oblessed Peter prince of th' Apostles, and hear me thy servant, &c. acknowledging further his faith to be in him. If these things derogate not from Christ our head, I know not what can doo. It is no marvel though one of your Canonists † call'd him Our Lord God the Pope: for the Pope is Peter (as Father Campian telleteth

† Eph. 4,4

‡ vers. 5.

¶ vers. 15.

** Mat. 28,20

* Pope Le-

o. Epist 87

† Serm 3.

in anivers.

† Apoc. 5,5

* P. Grego-

rie the 7.

† Platina in

Greg. 7.

‡ c. Cū. in-

ter. Inglos-

ſa extrav.

Ioh. 32.

*telleth us:) and Peter (as Leo sayth) is assumed into the fellowship. Rat. 4. of the invisible unitie, that is of God, and therfore is made a God, and prayed unto, as a God: and yet you would bear men in hand, nothing is derogated frō God or Christ. Yea your self in your former writing made him the universal pastor. Ioh. 10 and he I am sure is God, for he is one with the Father. And if Peter was but subordinate (as you say) to Christ; your Popes (I trow) be now superordinate: for Christs kingdom was not of this world, neyther did his servants fight: he was no Ioh. 18, Judge or divider of inheritances: but Popes are fighters with the temporal sword, and have their kingdome of this world, as politik princes; Luk. 12, 14 and divide not onely private mens inheritances, but even whole kingdoms, depoſing Princes, & disturbing States, as the world hath long felt. Guicciard. with greef.

From Peters primacie you slide along to the Popes supremacie: for which having no word of God, nor any so ancient testimonie as the Apostles, you flee to the name of the council of Nice, where some say the foundation began. But against such innovation when or whersoever it was hatched, I allege the whole new testament of Christ, where "Angels" Apoc. 2. and Bishops of Churches are found of equal auctoritie, not one above another. And me thinks I could fetch your popes supremacie from more ancient ground then the council of Nice, even from Diotrepes, ^t who loved preeminence in the Apostles time. But this ground is slabby, and the Pope I know wilbe loth to set his foot on it. You proceed therfore, with a generall reason thus.

The ecclesiastical hierarchie is no worse governed then any temporal regiment. For it is compared to a kingdome governed by one King, Mat. 25. to a familie wel governed, H:b. 3. to a camp wel ordered, Cant. 6.

But in al wel ordered common weales, there is ever required some visible judge, besides the written law, since there must be a supreme judge to take notice of controversies when they arise &c. 2. there must be one to explicate the sense of the law, and to pronounce sentence &c. and 3. there must be one to compell those that refuse, to the due observation thereof. Now in the churh there arise like difficulties in her lawes explication &c. Therfore S. Peters successor induced by the holy ghost, in all difficulties of moment is to be sought unto for counsell: is to be heard with obedience when he counselleth, is to be obeyed when he proceeds with his powful jurisdiction.

This your reason is faultie from head to foot. The first part faileth in comparing together a visible humane politie, and a visible hierarchie. Wheras humane polities concerning worldly matters are merely visible, earthly, temporal: but ecclesiastical polities are partly invisible, heavenly and eternal. Those, respecting this world and life onely, have worldly dominion and glorie: these, respecting cheifly the next world & life, have no worldly dominion or glorie; but is for the meek, poor, persecuted for righteousness sake &c. Mat. 5. My kingdom (sayth Christ) is not of this world,

world, Ioh. 18.36. Again the rulers of the gentils have domination over them, & they that are great exercise auctoritie over them, but it shal not be so among you &c. Mat. 20. 25, 26. These things being thus minded & distinguished, I grant, that the church is no worse governed, considering the nature thereof, then any temporall regiment, considering the nature of it.

Secondly you fail in applying to your Pope the scriptures intended of Christ onely. For he (not the Vicar of Rome) is the King of that one kingdom, Mat. 25. he is the master of that one familie, Heb. 3, 1, 6. he is the Capayn of that ordered camp, Cant. 6. Apoc. 19. 11. 13, 14, 16, &c. So that he that challengeth these titles and honours besides Christ, is Antichrist.

To the second part of your reason I answer, 1. that in wel ordered common weales, the lawes are above the magistrates, according to Tullies saying, "as lawes are above the magistrates, so magistrates are above the people. What good order may we then think is in the papacie, where Popes are above Gods law? 2. That for explicating the sense of the law &c. in wel ordered common weales, it is a ruled case, that he who made the law, should interpret the law. According hereunto, in the church, the lawes given of God in the scriptures are aboue the Pastors & that govern the people by them: yea above Kings: & Gods spirit which gave those lawes, is the supreme interpreter of them. As for outward order, in difficulties, the Preists lips should preserve knowledge, and the people should seek the law at his mouth. If he & wrest the law, and teach false doctrine, men should & let him alone as a blind guide, least they fal with him into the ditch. But herein you misse proportion in making many common weales, and but one church: wheras there be also many churches. For though there be but one catholik or vniveriall church, which is invisible, comprehending the whole familie in heaven and in earth: yet are there many particular churches visible, as in Galatia, in Asia, and other partes of the world. Now you imagine one visible catholik or vniversal church, having visible officers, and a visible head the Pope, invested as president & Vrbi et Orbi, all the world over: and all particular churches with their Bishops, to be under the guidance of that visible head. This is neyther according to God, who appointed no such order: nor according to man; for is ther any one Monarch over all the world, unto whom all nations vwith their governours doo obey?

Your conclusion is wvorst of all. For by Peters suffissur you mean the Bishop of Rome onely, Wheras Peter being an Apostle had no successor in his Apostleship: as he vvas Bishop or Pastor, all Bishops in all churches are his successors: and not onely the Bishop of Rome. 1. Pet. 5. 1. 2. Act. 20. 28. Againe you vveen that your Pope is necessarily indued with the holy ghost, wheras the Starr of the Roman church, as vwell as of any other church, may & fall from heaven, and may have the key of the bottomlesse pit. And vwhy Rome should have preeminence above all other ciuies in the wworld, I cannot tell, unlesse because by her policies

policie our Lord Christ was crucified. For which, above all other cities she deserves the visible curse. And if God in justice hath waited Ierusalem ^{for this syn} : how can we think that he hath blessed Rome, which hath spilt the blood of Christ, and of may other his Sancts. The book of the Apocalyps shewes plainly the contrary, Apoc. 17. & 18. ^{Dan. 9. 26.}
 Agayn you would lay an intollerable burden upon the churches: for every synner is to be judged and excommunicated (if he repent not,) by that particular church wherof he is a member; as is Christ's playn rule, Mat. 18. 15. 16. 17. compared with 1 Cor. 5. 4. 5. 12. 13. but you applying Christ's rule to Rome only, would contreyne al men al over the world, (when they deal with their brethren for syn and folow them to excommunicatio they not repenting,) to come to Rome before the Pope, which is unpos-
 sible; Oth rweise, by what rule from Christ, cite you men thither? Where-
 fore you conclude that which your premisses no way do prove; & beg the
 question, to gayn the time.

But you are angrie that I leau you supplie of late Doctors: wheras I told you playnly at the first, that I would trie and be tried in religion by the holy scriptures only; as being the undoubted rule of truth. If you would not thus have dealt, why began you the battell? I have far greater cauſe to except against them, then you can have against my records of the Prophets & Apostles: for your fathers are but child ren in respect of the, nothing so ancient, nothing so authentik, in any comparison; nothing so playn, nothing so constant: but contrary one to an other; contrary (some times) unto the truth; contrary to themselves. Example by Augustine, plainly averring with me: you bring him retracting, or leaving indiffe-
 rent. How then should we trust him, that trusteth not himself? So I told you, Doctors mought be alleged against Doctors: you marvel at it Nay marvell at th'm & at your self that allege them. You quote Chrysostom. homil 55. in Mat. and there though (these be not the words you mean,) he sayth vpon this rock wil I build my Church, that is faith and con-
 fession: whether this make more for you or for me, let indifferent men judge. You cite Origen, homil 5. in Exodū: wheras if you would read him on Matthew, you may find how he counteth al Christians, Peters, which the Pope wil not allow. You produce Ambrose, serm. 47. wheras the same man, upon Ephes. 2. sayth, vpon this rock wil I build my church, that is, in this confession of the catholick faith I appoint the faithfull unto life. Thus if I would weary my self and my reader in your wildeenes, I could send you up and down, from one father to an other; & from the same father in one place, to himself in another; as, for Hilarie whom you quote, I may cite Nyssenus, in testimon. ex vet. Test. de Trinitate: and from Cyril. l. 2. c. 1. comment. in Ioan. as you alledge him, I can direct you to the same Cyril, de Trinitat. l. 4. And when now shal we get out of this wood? But wander you there alone if you wil; I mean not so to toy in vayn. Yet cōdemn I not the men, but reverence their labours: howbeit I reverence Gods word more. As for me, I would not have you or any rest upon my words, but upon the proofs which I bring ^{from}

*Apoc. 10. from the book of God: which though it be * little , yet they that eat it, map & prophesie among people and nations and tongues, and to map
 2
 & vers. 9. 10. And me thinks, you need not be offended, that I refuse to fight
 & vers. 11. with dead men, and doo deal vwith you by the scriptures onely: for you
 have (as you may think) the advantage, vwho besides my weapon, that
 singe two edged sword of Gods a vword , which you may use also as you
 Eph. 6. 17. can, have likevveise to help you the arrowes of the Fathers, the halberds
 of the Councils , the bullets of your schole men , the canons of your Ca-
 nonists, vwith the panoplie of your Popes ; frō vwhom all Bishops (as a By-
 shop sayth) doe grovv as members grow from the head, and of whose
 " Durand fulnes thep doe all receiv: that if my cause be not very good , you must
 Rational 1. needs drive me out of the feild. Use therefore if you please the reasons of
 2. C. 1. all or any of these , and I vvil ansver them to you, not to the dead: but
 if you muster their bare names onely; be sure , you shal neyther fray nor
 hurt me. Next you retire to the place of Iohn. 21. feed my sheep. I told
 you al the Apostles had that charge Mat. 28. 19. 20 Iohn. 20. 21. The
 contrarp(you say) is manifest, since he sayd onely to him feed my flock,
 to whō he said before, lovest thou me more then thep, in which word
 he excludeth al the other.

**Act. 16. Think you,in good sooth, that the former charge layd upō all, vwas ta-
 17. 18. ken from them & novv layd vpon Peter onely: because upon special oc-
 't' Cor. 1. casion he vvas spoken to alone? Why then , Peter also vvas himself dis-
 17. charged, vwhen after this, Christ spake to Paul alone, ** sending him to the
 gentils to open their eyes &c. & to t' preach the gospel. But it is a strange
 collection of you, that vwhen a company of men are sent vwith one com-
 mission, and one of them having fayled in his fidelitie, is in special excited
 unto duty & diligence; al the other should be excluded. Doe you not see
 hovv after this, Paul shewveth, (Eph. 4.) not Peter onely, but Apostles,
 Prophets, Evangelists, Pastors and Teachers, to be given of Christ for the
 building up of his church?

Your conclusion to be inferred hereupon , (if you conclude the questi-
 on,) wil be much more unreasonable. The point you undertook to prove,
 vwas that not Gods vword in the Bible, but the catholik churche (yea
 the Popes) definitive sentence as he is head of the church, is an inde-
 ficient rule in matter's of faith . To confirm this hæresie , you produce
 here Christs charge to Peter, Feed my sheep. Behold Novv the strength
 of your argument ; If Peter vwas to feed Christs sheep : then not Gods
 vword in the scriptures, but Peters definitive sentence (and consequently
 the Popes) is an indeficient rule of faith . But Peter vwas to feed Christs
 sheep: Iohn 21. Ergo &c. The unreasonableness of vwhich consequence
 (if the bare rehearsal of it doo not convince,) may be shewed by the like
 thus . If the Bishops of Ephesus vvere to feed the church of God : then
 not Gods vword in the scripture, but their definitive sentences vvere in-
 deficient rules in matters of faith . But the Bishops of Ephesus vvere to
 feed the church of God, Act. 20. 28. Ergo.

If the Elders of the churches of Galatia , Cappadocia, Asia and Bithy-
 nia;

mis; were to feed the flocks of God : then not Gods word in the Bible, but their definitive sentences were indeficient rules in matters of faith. But the Elders of those churches were to feed the flock of God, 1 Pet.5,5

2. Ergo.

Behold what deep waters you have digged out from the Rock of Rome: their spring, I trow, comes from the bottomlesse pitt. If you say, those Elders were under Peter as a head, therfore they were to feed with his definitive sentence, not their own. First I deny that so they were under him; and you shal never prove it whiles Rome gates doo stand: though I grant their office was inferior to the Apostles. Secondly, if you could prove it, yet would it make against you: for if because Peter was their head, therfore they must feed with his doctrine onely; then because Christ was Peters head, Peter was to feed with Christs doctrine onely. But Christ was Peters head, acknowledged by Peter himself to be "Arch pastor" 1 Pet.5,4: so taught by Christ himself Iohn. 10. Therfore Christs definitive sentence onely, not Peters, (much lesse the Popes) is the indeficient rule of our faith. And thus my cause is confirmed, and yours overturned by your own weapon.

Yet you procede and say; besides Christ speaks to S. Peter that he shal feed his general flock, though he may speak unto the other Apostles, that they shal feed their particular charges. I would we might once have an end of words of wind. You say al things, but prove nothing; unlesse your definitive sentence also must be taken for a law. But then I am sure it is against Christs law: for, as he neyther used the word general to Peter, nor the word particular to the other Apostles; so whē he sent them with their charge al indifferently, it was unto al nations; yea into al the world; to preach the gospel to every creature; and "as the Father sent him so sent he them. And where now I pray you, were their particular charges? But let it be as you say; let the Apostles and al Christian Bishops their successors, have these precincts; in al nations, in al the world, and what place is over and beside, let your Peter the Pope have, there to menage his supremacie.

[†]Mat.18.19

[†]Mark.16.

^{15.}

^{10.20.Q1}

But here you bring your S. Leo to speak for S. Peter: and I know he was his freind, for I shewed before how "he placed Peter in the fellowship of the indivisibile unitie, so making him a God: I know also & have shewed that in the same 3. anniversarie sermon which you cite, he speakest more for S. Peter then you bring here: how be it, though the Lion ^{"Epist.87.} "Quic-
koreth, he hath got no prey. For the headship hath been proved to be quid n. non Christs, nor Peters: & the Apostleship to be Peters with the other Apostles. And though you again and again doe barely affirm S. Peter was his traditū head of al the rest of the Apostles: yet I must tel you again & again, that est, scelerat. I hold not your definitive sentence (nor the Popes neyther) to be "a b" plenum right rule of faith, but if you can bring the word of God for you; that, est, Am-
broſ. com-
through his grace, I wil gladly receive.

In the end of this your delitation, you leav me to singulare C. Bellar. ^{ment,in.1.} mynes doctrine as it lieth &c. But your captayn comes not into this Cor.4.9.

feild, he lyes intrenched within the walls of Rome, and triumphes in the Vatican. It is you that have bid me battel, and as you entred not these lists without an alarme, so you wil not depart (I trow) without an iot of triumphe. Yet to say the truth, in answering you, I have answered your Cardinal: for your reasons be his; & you have taken them out of his skonca. Only you have culled them out here and there, in other order: & have taken the most pregnant arguments that he hath. Which being by him, and by you propounded, by me now answered: you are to look, whither the propugning of them shal lye upon him or on you, against this my impugnation. Or if you wil let them dye, you may sound the retreat.

The 3. of
your asser-
tions.

*Bellar. de
verbo De.
l. 1. c. 1.
† ibidem.

¶Ioh. 3. 19.
36.
†Eph. 5 34.
& 4. 11. 16.
"Iam 4. 13.

¶Gal. 4. 36

The 3. and last thing which you promised to prove, was, that this rule (the indefficient rule of faith,) is onely found in the Roman Catholik church sentence, and not in privat mens illuminations, or motions of a privat and unisen spirit. Both parts of this your divided proposition, I disallow: and mainteyn a third, viz that this rule is to be found in the writings Prophetalical and Apostolical: because (as your Cardinal hath welsayd,) "nothing is more known, nothing more certeyn, then the holy scriptures which are conteyned in them: and this is a most certayn and a most safe rule of believing."

Before vven you came to shew your proof, it was, that your Roman church is the true and onely catholik church of God. Which, though I doo deney, yet if I did grane it, it would not prove your assertion. For it is the voice of the bridegroom, not of the bride, which is the ground of mens faith; the catholik church is to receiv lawes and rules from her head Christ; not to prescribe lawes or rules to her members. There is one Lawgiver, who is able to save and to destroy. But because your church must first be proved true & catholik, before her sentence can be approved: therefore I was content to look into this first branch, requiring proof that your Roman church is the true & then the onely catholik; for I deney both. What proofs you brought before, & how I answered them, I leav to indifferent consideration: and wil now again take a view, how you mainteyn your proofs.

First you say, I fayn would challenge the name catholik unto my self. I answer, this is not so: The catholik church is the mother of all Christians, of which I am an unworthy child: but were not worthy to be named her child, if I would challenge her title which belongs not to me, nor to any her daughters, the particular churches on earth. Secondly, you say, that after, I seem to refuse it because it is not warranted by the written word; asking, whp I doo not as well reject the name Trinitatis. I answer agayn, the contrary to that you say is true: for I proved and that by the written word, (which it seems you could not doo) that there is a catholik or universal church; and if need were, could bring many moe proofs. Why then doe you injurie me so openly before the sun, and then run on to dilate upon your own wilfull mistaking? such dealing dooth not become any true member of the catholik church.

But

But you can shew us (you say) the prophete of Isaiah fulfilled, that the gospel is preached to all nations.

But we need not be shewed that by you; for it is shewed us by the Apostle almost 16. hundred yeres agoe . Rom. 10. 18. &c 16, 26.

The whole world (you say) is replenished with the fruit of your doctrine. The more is the pitty, if it pleased God: for your doctrine is not the gospel, but the Popes definitive sentences. But this also we have been taught many yeres agoe, As al ^{*}the world wondred and folowed the first beast: so the second did all that the first beast could doe before him; ^{vers. 12.} and made [†] all, both small and great, rich and poor, free and bond, to receive the mark. The waters where the whore sitteth, [†] are people and ^{* Apoc 17.} multitudes & nations & tongues. "All nations have drunk of the vvine ^{15.} of the vvrath of her fornication. Papisme is large, Mahometisme larger, ^{"Apoc 18.} Paganisme largest disprod, in these our last and most dangerous dayes. ^{3.}

But our invisible churcheſ (you think) are excelled farr by the Jewes ^{" Apoc. 12.} visible meetings in sundry places. But the " woman that fled into the ^{6 14. &c.} vilderneſ, vvas seen of God, and dear unto him, though she vvere hid from the visible Dragon, , and his persecuting Angels. Esau had much more visible glorie then his poor brother Iaakob, vwhen so many kings reigned in Aedom, [†] before any King reigned over Israel. Fevv ioules ^{* Gen. 36.} vvere saved in the Ark, vwhen many perished in the syn-floud. And this maketh many George Davids to denye the verity of the Bible, & believe the traditions of Babel: because the [†] promised visible destruction of the church of Antichrift, is not yet performed. ^{† Apoc. 18.}

But you Roman catholikſ have all motives (as you say) of evident credibilitie; as 1. all antiquitie. Nay say there, the most antique records of the holy Prophets and Apostles, you dare not stand to be tried by: but shun them, and flee to your late traditions, and Popes definitive sentences. So your church vvil be her ovvn judge vwhether she be a [†] Aholah or no; vheras neyther ["] Aholah nor Aholibah, vwould give ^{4. &c.} that sentence against themselves, though men ["] vvent unto them as to a common harlot: but the righteous men, [†] judged them after the manner ["] v. 44. [†] v. 45. of harlotſ.

2. Uniteſ] not in the truth but in heresie: for your church hath by degrees from age to age so declined from the lawes of God, that she is one vwith her ſelf, but become an alien from Christ. For proof vwhether, let the ancient faith of the church in Rome, vvhē Paul wrotetherto, & the newv faith of the church of Rome decreed in the Council of Trent, be compared together; and vve ſhall find as good unity betvveen them in many things, as betvveen light & darknes. Besides vwhat uniteſ is in your religion; the late broiles in England betvveen the Iefuites and the ſecularis, (to omit all former ſchismes that have been in Rome it ſelf) may [†] Judg. 15.

ſhev. Though by the Popes povrfull hand, they are noyv tyed together, at leaſt by the tayles, like the [†] foxes in Palestina. ^{4.}

3. Universalitie], even as it vvas in the dayes of Noe, vwhen the flood came and deſtroyd them all; for ["] so ſhall it be in the day vwhen ^{26, 17.} ["] v. 30.

the son of man shalbe reveled. Universallitie of abomination, shal procure from God universal desolation: for with her enchantments vvere deceaved * all nations.

* Apoc. 18, 23. 4. **Visibilitie.**] Even notorious to all that have eyes to see. For if a citie can not be hid, that is situate upon a mountayn; hovv should not that citie be seen, vwhich is set † upon 7. mountayns; on vvhose top, your vwoman sayleth .

* Apoc. 18, 23. 5. **Confirmed by the consent of Doctors:**] for her 1 merchants are the great men of the earth.

* Apo. 17. 4. 6. **By the institution of most holy religious orders:**] for the vwoman is arrayed in purple and scarlet, and guilded vvith gold, and precious stones and pearles: in her houle are " peace offrings, and she payeth her vovves; and † perfumeth her bed vvith myrrh aloes and cinamon: because Christs institutions and most holy orders, are too mean and base for her royaltie.

* Apoc. 17, 2. 7. **The conversion of nations]** for the † inhabitants of the earth are drunken vvith the vvine of her fornication: " she hath caused many to fall dovvn vvounded, and great is the number of all that are slain by her.

* Mat. 24, 24. 8. **The power of miracles]** shewing " great signes and vvonders, that if it vvere possible the very elect mought be deceived: but that all they may be damned, vwhich beleeve not the truth, but have pleasure in unrighteousnes.

* Apoc. 18, 13. 9. **Infinite number almost of martyrs that have sealed her doctrine with their bloods, &c.**] for among her other merchandise, are also the † soules or lives of men; vvhom she exposeth by sending into the nations to sovv her darnel, and to sel her vwares: till the kingdomes of the earth, († revvarding her as she hath revvarded them,) doo cut off these chapmen from land of the living. Hovv be it she herself hath made many moe martyrs, by killing Christs vvitnesses that have spoken against her, as England, France, Germanie and many other nations testify: for in her must be found † the blood of th: prophets and of the sancts.

* Apoc. 18, 14. Thus have I confirmed your notes by the scriptures, vwhich you did set dovvn barely without proof: that all men may see, your markes may be shewed by the vword of God. Other * apples there are vwhich your soules lust after, all vwhich shall depart from you, as God raiseth vp the vvitnesses of his truth against you. But you proceed and say,

2. **You have a certaine visible and infallible way to decide all controversies, which is the catholik church, that propoundeth what is to be beleaved and what is not.**] A sure vvay indeed, vwherein you may vwalk safly, till God rise up to judgement against you. You boast to be the onely catholik church; and to have the onely true beleef: vve except against you by the vword of God: your church vwhich nowv stands charged to be a harlot, vvilbe her ovvn judge, and decide the controvercie her self. If you grant Mahomet but this one ground for himself: I warrant you he vvil vvin the feild. And if you can prove unto me, bisg this

this one ground, (which being the question, is here begged by you,) I
will soon receive all doctrines, traditions, ceremonies that your mother
church propoundeth. But I have shewed you a more certaine playn and
infallible way, (the old and good way vherein our Fathers vwalked,) to
decide all controversies by, vwhich is the holy oracles of God vwritten
by his Prophets and Apostles; vwhich if you vvil not yeild to vwalk in, but
continue in your catholik aberrations; you and your church shall perish
in the hovr appointed; and then shal be sayd, ^t O heaven rejoyce of
her, and ye holy Apostles and Prophets, for God hath given your
judgement (not her ovn) upon her.

3. You have (as you say) Gods divine veracitie speaking by the
mouth of the church, which formally makes you beleevē.

But vve (say I to you) have Gods divine veracitie speaking by the
mouth of his holy Prophets, vwhich have been since the vworld began;
and also the commandements of the Apostles of our Lord and saviour,
vwhich effectually make us " beleevē, through the spirit God " vwhich is
given unto us. That God ^t speaks in them is p.ayn, and your ^t selves
grant: that undoubted veracitie is in his vwords, ^t is evident, and your
selves dare not deney: & by this divine veracitie vve submitt our selves,
our churches, our faith, our actions to be tried of all. But your church
lifteth up her self, to be her ovn judge and lavvgiver: and vvil not suffer
her self to be tried by the holy scriptures. Thus glorifieth sh: her self,
and liveth in pleasure, and sayth in her hir, " I sit a Queen: but strong
is the Lord God ^t vwhich vwill condemn her.

4. You have (as you say) a supernaturall judgement to beleevē in
common at least, in that all people, all nations have so beleevēd. You
need no supernaturall judgement for this, for it is a popular carnal reaso,
which the natural man easily receiveth. But the spiritual man by super-
natural light from the law of God, beleeveth ^t in particular, ^t though
all people all nations should depart from Christ, because he hath the sure
word of God in the scriptures, and the spirit of God, by a covenant fro
the Lord. Isa. 59,21. And by this means he discrieth ^t in the wildernes
that woman, and her ^t mysterie, how sh: sitteth ^t upon many waters, or
" peoples; of whose wine the nations having drunk," therfore they rage.

Lastly though all these you have (as you say) a pious affection
through the working of Gods holy grace, to beleevē hit et inut hoc
et illud, and that without any difficultie, since you first beleevē there
is but one true church, and that church cannot err. &c.

I confesse in deed you have the ^t broad and easy way, wherin yow
run on with great facilitie, (if God of his grace stay you not) unto your
perdition. For by these false grounds your minds are so bewitched, that
with ^t her great craft she hath caused you to yeild, & with her flattering
hipps hath entised you, and ye folow her straightway ^t as oxen that goe
to the slaughter, and as fools to the stocks for correction; "til a dart strike
through your liver, as birds hasten to the snare, not knowing that it is
for their lives. For by beleevēing this and that as your catholik mother

Isa. 3,10.
Mal. 4,4.
Ioh. 5,39.
Act. 17,2.
&c. 16;18, 2.
Tim. 3,15,
16, 17. 2.
Pet. 1,19.
^t Apoc. 19,
20.
^t Luk. 1,70
^z Pet. 1,19.
^t 3 Pet. 3,2.
"Rom. 10,
17.
^t 1 Cor 2,
12. Isa. 59,
21.
^t Mat. 22,
31.
^t Bellarm.
de verb.
Dei. 1,1,c.2
^r Ps. 19,7,
9.
^t Apoc. 18,
7.
^t vers.8.
^t Abak. 2,
4. Heb. 10,
38.
^t Joh. 4,66.
67,69.
^z Pet. 1,19
^t Apoc. 17,
3.
^t vers.5.
^t vers.1.
["] vers.15.
^t Jer. 51,7.
^t Mat. 7,13
^t Prov. 7,
21.
^t vers.22.
["] vers.23.

dooth propound, and not trying nor daring to trie her propositions by the book of God; you have quite lost the ancient catholik and Apostolik faith vwhich was in the Churches of God in Rome, Corinth, Galatia, & throughout all nations, as whensoever you bring your opinions to the trial by Gods authentik writings, will appear. And though you glorie of S. Peter for your Rock, as your ancestors gloried of their Father Abraham: yet wil you not folow his holy playn & Apostolical counsels, when he referrs you to the t sure word of the Prophets, and t to the commandements of them the Apostles of the Lord: giving you warning t of false teachers to come after, which privily should bring in heresies of perdition, whose damnable wayes many should follow, by whom the way of truth should be evil spoken of.

^{10h.8.33.}
&c.
^{t 1. Pet. 1.}
^{19.}
^{t 2. Pet. 3.2.}
^{t 2. Pet. 3.1,2.}

^{" Apoc. 18,}
4.
^{" Apoc. 19.}
^{17. &c.}
^{t vers. 20.}

^{t Jude, v.3}

What remayneth then if you proceed in this evil course, but as yow cleave to your late fathers synns, so you be partaker of their plagues. And if you will not hearken to that " voice from heaven, Goe out of her my people: you shall hear and feel the effect of that voice which the "Angel standing in the sun, crieth so lowd, to al fowles of the heaven to come unto the supper of the great God, wher they shall eat the fleshes of Kings and high captayns, and of mighty men, and of horses and horsinen, & of freemen and bondmen, of small and great: when the beast, and the t false prophet which deceived with miracles them that received his mark, shal be cast alive into the lake offyre burning in brimstone. To save you from this perdition, loe how large a letter I have written unto you this second time, testifying unto you the word of God, and against the erroneous grounds or quicksands rather, wheron you build your faith. God offring me this occasion by your self, I have out of the love of my hart, endevoured to save your soule frō death, by shewing you the way of life: choose life therfore that you may live. Look into the book of God, (wherin you seem to me to be a stranger,) and pray unto him for understanding in the same: so shall you find more light to your eyes, more comfort to your hart, then the cart lodes of later Doctors, Fathers, Councils &c. can give unto you. And if you will not be warned, I shal lament your estate: yet whiles I may, I will doo you good; and as for all reproches, taunts, vituperies which you hay already uttered, or may yet further utter against me, I shal willingly bear and bury them; and use all good means I can, to save you from the damnation of hel. God open your eyes, and perswade your hart unto the sight & obedience of his most hol. ly faith, t once given unto the saints. Amen.

From Amsterdam this 16. of April, 1610.

Yours if you wilbe Christ's

Henr: Ainsworth.

If you have sayd what you can against the scriptures of God & their alsufficiencie for mans faith: you may (if you please) shew your strongest argumēts for your Roman catholik church (as you cal her) and her definitive sentences. Or procede, if you think good, to some other

other grounds and mayn controversies between us. Only be advertised to follow the good counsel of him whom you count the Rock of your faith; If any man speak (let him speak) as the words of God 1.Pet. 4. 11.

There being no reply to this second answer of a long time, about 3. yeras after H. A. wrote, as followeth.

To his very loving friend Mr. John Aynsworthe prisoner
in Newgate before the court of London.

MR. Aynsworth. I vvas glad to hear of your former release out of bands, and expected your answer to my last letter, which you promised: but now lye some yeres are past and I hear not from you. It is not my desire to contend vwith you, but to save your soul from death, by converting you from poperie to true Christianity. I had not begun this busynes, but that I vvas provoked by your self: if you mean to give over and so signify, I also vvil so rest, but vwith pittyng your estate and praying for you. If you think good to prosecute your vwork begun, I also purpose God assisting me, eyther to manifest your aberrations, or to yeild unto you. I am the more occasioned thus to vwrite, by reason of an other challenge lately made by some of your side: but reason vwould that the old be mainteyned, or let fall, before vway be given to any new. Thus vwith unfeigned desire of your good, I commend you to the mercy of the most high, remayning your friend to command in all Christian duty,

Henr: Ainsworth.

From Amsterdam this 13.
of April 1613.

I. A. his answer to the former short letter.

To his loving friend Mr Henry Aynsworthe
at Amsterdam deliver these.

MR. Aynsworth. That you were so kindly gladde for my releasement out of prison, I am to thank you, but where as you say you expected my answer to the last of yours as I promised, I cannot see how you can take any just exceptions. For first my releasement was but rather a change of restraint, then absolute a freedome being a banishment so that I have been inforced to roast many parts since: and before my banishment immediately all the books and papers I had, were taken from me here in prison, amongst whiche (I take) yours and my answeres were.

As, in the latter replie, I can not tel where it is now; though I promise you I had half answered it, and had fulli satisfied you therin, in my papers and I had not sudainly bene severed. Although I avver there is no special poinet therein conteyned that I take I have not abundatly satisfied in my former. That you seeme to say I gave the onset, it much imports not whether I did or no. I seeking to draw you from the Egyptian darkness, that is so palpable. But this I can remember; this question now controverted by you was by your self proposed: howsoever in your former replie you desired to change the thesia or discourse, which argued, you had little advantage or hope to preuaile in the former. Wee both agree belike in the intention, each seeking each others conversion, though wee are ex diametro opposed in our assertions. I wonder what hope you shoule have by any thing you witt, to pervert my obediencie to the Church of God, that you so scoffingly terme Poperye, but therin you shew your ignorance, distinguishing a Romane catholike and a true Christian, although all Papists in your opinion are not true Christians. But I could with better reason retort; and desire to convert you first Heathenisme, or Iudaisme to true Christianitie. For I take according to your grounds a man might prudently doubt whether pows are baptised or not, in that your Parents or Ministers might as much slight (as your sect doth) the necessarie of baptisme. If I had your last papers though tedious, and long, in a few lines I could answer any thing that urgeth me therin, and that is not answered in my former replies. But this is sufficient you have peelded to me onely quotations, and that disparatas, hanging togither sine calce in lieu of the reasons, antiquitie, universalitie and consent, which I urged against you from Histories the registers of epyn, from Holy Fathers and Doctors the interpreters of scripture, and from all kind of witnesses. All which you call carnal motives, the errors of flesh and blood, or some such other scornful terme of the Fathers & Doctors. reasons I proposed to you (as I referr my self to any indifferent judgment) are still for all your pretended reasons in full force. But herein you misse, for being onely exercised to coape with Protestants, against whom your writings are in ful force; in that they urge against you antiquitie, visibilitie and consent of Councils and Fathers; all which being brought by us against them, they flie presently from all these to their private spirit and interpretation, per they are no reasons or urge not against us. For we Catholikes have still one rule of faith that must rule all. Rom. 12. v. 7. for keeping of which rule the Romanes before Rom. 6. v. 17. were before praised; which square S. Paul commendeth unto Timothie as his depositum. This line of truth, and analogie of faith makes us all agree, and it makes us not to be vanquished by our enemies.

Therefore I am not ffor: Henry Winkworth if I do not hear you, for I must not belieue you against this rule though you were an Angel.

Rom. 12. v.
7. Rom. 6.
v. 17. 1.
Tim. 6. 19.

Angel from heaven in that by private interpretation against the rule of faith you invert the gospel of Christ.

1. Gal. 7.

As for the beginning of your new subject, I know neyther the controverse; nor your Antagonist. If you be minded to deale further in your question begun, answer my arguments, and that breifly and in forme; for I charge you that by the multiplicite of quotations you have rather avoided then answered my reasons.

But if you be wearie of this subject, at your pleasure you may begin another, provided it bee stil a mane, essentiall or substantiall pointe.

But since you seem so willing to give me satisfaction in any thing, I desire you breifly and yet distinctly to answer these questiones I haue proposed.

First I demand how you challenge your faith to be the same of the Apostles: I desire to know which of the Apostles schollers whether Abdias Bishop of Babylon, whether S. Ieronimus Areopagita, S. Ignatius, whether S. Polycarpus, aut S. Clemens the schollar of S. Peter, or the canons of the holpe Apostles did teach this your doctrine; if they did teach shew how long it did continue in the visible church of Christ, what monuments you haue to warrant you therein.

My first question.

2. Set down the essential and fundamentall points without which your religion can not stand; and which being graunted your religion is graunted.

3. Name the authours that successively from thence unto this tyme, haue maintayned these points you now hold.

4. Who and on what occasion did supprese them. (Howsoeuer, I desire you to give a direct answer to these 12. questions here propounded.)

5. Whether it was in time of persecution, or in the tyme of peace that your church begā to be invisible; In the time of peace there was no aduersarie to make it invisible; In the tyme of persecution, no man can persecute an invisible thing.

6. I ask you which of the Martyrs of the primitive church you will allow of for your Martyrs; whether of S. Laurence or no.

7. Whether you allow of Constantine the first Christian Empereour to be of your religion.

8. Whether you will allow of any of our three conversions of England to have been to this religion which you now profess.

9. Whether you hold that those that have died or shall die resolved Romane Catholicks, have bene or shalbe saved?

10. Whether you will graunt the Church of Christ, or the synagogue of the Jewes to be more visible or less subject to ruin, and subversion.

11. Whether you allow of the last edition of the protestants Bible; or else what edition you propound to your flock moste to be followed?

These questions can not be answered neither by Protestant, puritan or Brownist: or any other lectionary.

12. Whether sufficiencie onely (since I take you hold ordering of imposition of hands not to be vsed) is to be required to make one of your teaching Elders; or if onely that sufficeth not, to assigne what moze is required.

To these questions I intreat you Mr Henry Aynsworth, & that earnestly to give an orderly breife and distinct answer to ech one of these questions; for on the resolution of th:se, many fruitfull consequences may be gathered to make easie any point hereafter to be controvered betwene vs.

But now breifly to set downe my arguments which I maintaine, stil, you have not satisfied in no one point: I will therfore breifly set them downe in forme desiring an answer as breif, yet as solid and as substantial as you can assoard; onely graunting, denying or distingushing, which in deed is to answer in forme like a scholler:

Your conclusion as I take was this. The written word of God contained in the Bible is the onely & sufficient rule of our faith:

My reasons were these in substance, to prove the contrary, though the same in word I can not affirme, not having one line of yours or my conference:

That which is not knownen for Gods word, cannot be the onely rule of faith:

But scriptures by themselves are not knownen for scriptures:

go. the bare scriptures which is the written word of God can not be the onely rule of faith:

My Major is most certaine and evident; My Minor I proved out of Dr. Whitaker, Hooker, Zanchius, Brentius, all holding traditione necessarily to distinguish scriptures from no scriptures. Also I take I proved this out of the holy Cowicells, & out of S. Augustin contra epistolam fundamenti Manichæi c. 9. Ego Euangelio non crederem, &c. I would not beleeve the Gospel except the authoritie of the church should move therunto.

Neþher did you answer my Minor, when you said scriptures are knownen by themselves; for first you slight and let slip the authoritie of those that in common reason I should beleive assoone as your self:

2. You doe not answer to the authoritie of S. Aug: 3. your answer is against common sense.

Since if scriptures were as ympe a principle as that the sun shineth, or that honie is sweet, no man could be ignorant thereof that had all his naturall faculties: and if more then the natural faculties, and the object disposed be required, you eat your owne words. For then it is not so knownen a truth. And how shall I know I have this spirituall eye of discerning truth more then my aduersarie, that accepts of some things for no scripture, that I do allow of as scripture? &c. Whyp had not S. Aug: this eie that with whole Council of Carthage accepted of the booke of Machabees as divine and Canonical scripture: whyp had not S. Hieron that translated the holy scriptures?

Mr Henr.
Aynsw.
position.

7. Reasons
refuting
M. H. A.
position, &
yet unanswered:
If you say
answered,
abridge
them, as I
have done
my 7. Reasons.

D. Aug.
contra ep.
fundament.
Manich. c.
9.
8. Ratio.

Conc.
Carth. 3.
canone
47. Laodic.
canone 19.

Another

Another reason that I urged was thus. Many things were be- The 2. Rea-
leved before the written word of God, & many things are now be- son.
leeved that are not expressly taught in the written word of God, go:
the written word of God is not only the rule of faith: The first part Diverse
of my Antecedent is easily proved; For the church of God till No. things be-
ses tyne was well governed, and yet had no written word: By se- leved not
goud part was proved: I giving instance that the Sacrament in the expressed
old law for expiating of original syn in women. The mysterie of the in the writ
B. Trinity, that God the holy ghost did proceed frō God the father ten word.
and God the sonne as from one beginning. That Easter day should The perp:
be celebratyd on Sunday, and not on Saturday, That the Creede virginitie
of the Apostles is to be beleaved; and yet no one of these is of our B.
expressly taught in holy scriptures; pou sayd yes; but pou cited no Lady.
place of scripture for probation thereof: Moreover pou have not sa- 2. Thes 2. v
tisped the places of holy scripture I cited to prove traditions; es 15.
pecially you have not answered to that place of S. Paul 2. Thes. 2. D. Chrys.
v. 15. nor to the authuritie of S. Chrysost. homilie 4. iii 1. Thes. 2. hom. 4. in
wherin Dr. Whitaker saies he speaks
unworthyp of so holp a father, nor to the
place of S. Basil or S. Hierome or S. Aug.
De Genesi ad litteram lib. 10. c. 23.
where he teacheth many fasts, feasts, so-
lemnities to be kept and beleaved onely
through tradition, and he testifieth there
that in no wise we could beleave the bap-
tising of childre without vnuwritten tra-
dition:

Another which I used was this. That which is most difficult, hard and almost for occurring difficults inexplicable, can not be to The 3. Rea-
the unlearned at least, a certaine and unfallible truth. But the scri- son.
ptures are thus, as well witnesseth your own conscience, and divers
places I set downe, that seem to contradict one another, go:

Moreover how should an articer know, whether this Bible be well translated or no, since he can neyther conferr it with the original or the vulgar Latin. And I showed how these difficults are not tri-
vial; Amongst other places I cited that place of S. Peter the 3. cha-
pter v. 16. In which are certaine things hard to be vnderstood, which the unlearned and vnstable deprave, as also the rest of the scriptures to their own perdition. No doubt S. Peter meanes of those things S. Paul
delivered touching vocation, grace, justification, and predestination; Epistle S.
In which I showed how parvus error in principio magnus est in fine; Pet. 3, 16.
to whiche the words of S. Peter alludes to, as also the rest of the scri-
ptures, meaning that an error in some one transcendall pointe of these,
doe cause error in many other places that depend hereupon. But to
these and more plainly exemplified, I had nothing but quotations
impertinently alleged, and no determinate answer to the difficult.

4. Ratio.

5. Ratio.
The fift
Reason.

That whose onely use hath been defective and erroneous, yea to the greatest Clerks, to every one howsoever unsaillfull, and unlearned can not be a certaine and unsaillible rule of faith. But that the bare scripture is so, I shewed by diverse seeming plaine places cited by the Arians, Pelagians, Semipelagians, Donatists, Lutherans, Anabaptists, &c. All which use scripture for scripture; If you give an interpretation of their place of scripture that they bring to confirme their heresie, they will give also an interpretation of any place of scripture that you shall bring to refute them: if your interpretation be a correspondence to scripture, theirs also shall be so.

The fift Argument of mine I framed thus. God is as provident for necessarie meanes to direct his church; as he is provident to Empires, Kingdomes, common wealthes and families. But all these besides the written law, have ever some one decyder, vmpere or tribunall to choke controversies, or dissentions in the seed, to mowe them downe in the flower, to extirpate them in the verie roote. so the word of God is not sufficient in it self to settle all controversies.

Thus as I remember ran the sum of my reasons, which you have not answered in your last, or in any other replie of yours. Now since my reasons remaine in their ful force: I can not see any reason why I should be bound to spend much tym in answering fruitless and impertinent allegations:

But here as I remember transcending the boundes of this question now controverted, though I confess the matter you proposed is in the confines of this present; you brought a place out of S. Augustin, that on S. Mathewes wordes c 16. saies that Christ did

build his church on the faith of Peter & not of his person, on Christ Jesus, & not on S. Peter; first to this place I answer that in one sense S. Augustin saies the first, yet I denie that ever S. Augustine dooth denye that the church of Christ is built on the perso of S. Peter. And well may the Church be sayd to be built on the faith of S. Peter, and yet also on his person, because the person of S. Peter touching his faith is no fraile mortall creature, but is a strog unshakable rock as the faith it self. In that Luke. 22. It is sayd I have prayed for thee Peter that thy faith may not faile: Since we believe that this prayer is obteyned, we

Mat. 16,18. See Theophilact on this place. Ioh. 21. v. 17. Chrysost: lib. 2. De sacerdotio. Luc.22.3 2.

Math. 16. Tu es Petrus. Concil. Chalced. Art. 3. pag. 118. Tertull: de praescript. Orig. homil. 5, in Exod. S. Cyp. De unitate Eccles. S. Hyll: canone 16. in Math. S. Ambros. sermon. 47. 68.lib 6. in c. 9. Luc. S. Hier: lib. in Ioviniaz. et in cap. 2. Esa. etc.

Luc. 22. 32. vide D. Cypr. epist: 55. numero 6. D. Bernardi, epist. 190. S. Aug: interpreted.

lib.1. re-
tract. c. 21.

must beleev that by the warrant of Christ's prayer, the person of Peter & his faith shal never be severed; so S. Aug: calling sometimes S. Peter the roch of the church, and sometimes his faith doth mean one thing: The which S. August. himself testifieth, for remembryng that he

he had taught that in the person of Peter the Church was founded; quod in eo tanquam in Petra fondata sit Ecclesia in which sense it was song by many in the hymnes of S. Ambrose, Hoc ipsa Petra Ecclesia canente culpam diluit: At the crowing of the cock the rock of the church (Peter) lamented his fault, he concludeth the whole matter of these two expositions. Harum duarum sententiarum quae sit probabilius eligat lector. Of which two expositions which is the probabler, I leave to the readers choice: What have you got by this allegation of S. Augustine? Nay what will you loose if you should come to answer the holy fathers that affirm the church to be founded on S. Peter.

contra epis-
tolam De-
nati.

That you write you are sorry for my error: I wonder you should be so carefull for my soules good, that are so negligent of your own. For as I take in the last of myne I shewed how ful of feare the last resolution of your faith would be when you should give account at that eternal tribunal. In that all you can answer for your self is that your owne phancie apprehended so; your private spirit interpreted so. Where my faith is warranted by Gods word, delivered by the holy catholick church, confirmed by General and Provinciall Councils, sealed by thousand of Martyrs blood, authorised by antiquitie of Historie, ratified by holy Fathers Doctors and institutors of holie orders in all ages, having the profession of our religion inserted in our naturall language, churches, crosse's, buildings, mony & most ancient monuments; al which motives warrant me that I shal render an answer without all feare or dread. All these and infinite more motives you may have to yeeld to us; but you could never yet shewe me the least semblance of reason why I shoulde yeeld to you. God send you make right use of them for the good of your soule, that you may at length be reduced to the true church of Christ, for which I shal heartily pray.

How ful of
feare Mr H
A. resolu-
on of faith
is.

as Christ-
masse, Mi-
chelmasse,
&c.

John Aynsworth.

I received yours dated the 12. of April the 26. of the same, and I end this the 29. of April sylo veteri. Justice Hall in Newgate.

H. A. his answer to the former letter.

To his loving friend Mr. John Aynsworth prisoner in
Justicewall in Newgate, be these in London.

Grace and mercy from God the father of our Lord Jesus Christ, be vouchsased unto you. 1. Wheras you give me to understand (Mr Aynsworth) that my writings among others were taken from you, so that you could not answer them as you promised, and that if yow had my last papers, in a few lines you could

answer any thing that urgeth you therin, &c. I have out of my love to-
wards you, and in compassion of your estate, sent you a copie of my last
writing, not urging you to answer, unless you think the goodnes of your
cause will bear you out, but desiring you to yeild unto the truth there
shewed you. You brought for your defense C. Bellarmine's reasons: I have
manifested the weaknes of them. If you can fortifie them, or your cause
by any other, I am willing (as I have begunn) to take notice thereto, &
eyther to refute them, or yeild you the Victory. If you leave off, I also
will rest, and let the prudent judge what we both have sayd.

2. You (as if you would beginn a new combate) propound 12. questi-
ons for me to answer: I told you before, I would not digresse to by
matters, for so we might run into confusion fruitlesse and endless. Also
your questions (most of them) are of Fathers Doctors &c. since th' Apo-
stles times, by whom I shewed you that I neyther might nor would trye
any religion, til the Divine scriptures be proved insufficient, which will
never be.

3. You then propound the controversie a new, as if we were now 2.
gain to beginn, when we are almost at an yssue: so might both of us wea-
ry ourselves in wayn. Your first long writing to me, hath made my answers
the longer, for I desired (and stil doo) brevity with perspicuitie. Least
through want of your papers, you should swarve from the questions in
hand, I wil set them down, in the words that they have passed.

My assertions were question weile, when I should enter into dispute
with you, to see if you vwould grant;

1. That our differences in religion should be tryed and composed by
the verdict or vword of God: not of men.

2. That Gods vword is to be found in the scriptures of the Prophets &
Apostles, vwho vwrite originally in Hebrew and Greek. By these I of-
fered my faith to be tryed, and to make trial of other faith proposed.

Yours were, vwhich you sayd you vwould prove; and so indevoured;

1. That onely the bare text of the scripture, is not a sufficient rule of
our faith.

2. That the scriptures expounded by the eatholik church, is a true and
indeficient rule of our faith: or (as you set it dovvn vwhen you come to
make proofe,) That the Popes definitive sentence as he is head of the
church, is an indeficient rule in matters of faith.

3. That this rule is onely found in the Romane Catholik church sen-
tence, and not in private mens illuminations and motions of a private &
unseen spirit. Or (as after you expresse it, vwhen you labour to prove it,) That
your Romane Church is the true & onely catholik church of God.

Your arguments for these vvere long discourses, I could not therfore
ansvver, but by refelling your treatises. In these I folovv your footing
still in my last vwriting, novv againe sent unto you. Hold I pray you to
the points in hand, and be as breif as you can, I vwill labour to satisfy you
in fevv vwords. But if you make outrodes to long narrations, blame not
the length of my ansvvers, vwhich are but according to your ovvn size; &
ecke

ecke your arguments no more with humane testimonies, til you have dis-
proved the certainty and sufficiencie of the Divine oracles : which if it
were possible for you to doo, you might colourably perswade fools unto
Atheisme, but no wise man would ever suffer affliction for your traditi-
onal and humane religion. Be you warned, yea intreated, to save your
sowl from eternal flames ; God hath offred more meanes of mercy unto
yow then to many others; if yow shut your eyes against the light, (which
shineth in darknes though the darknes comprehends it not,) yow wil
but heap up unto your self wrath against the day wrath ; but my prayer
unto God is for your salvation in Christ, to whose grace I cōmend yow.

From Amsterdam this 28.
of May 1613.

Henr: Ainsworth.

I.A. his answer to the former letter.

To his loving freind Mr Henry Aynsworth
at Amsterdam deliver this.

Some week agoe (Mr Henry Aynsworth) I received your
letter and your last reply coppied out againe (as you say)
to give me satisfaction. In answer whereof some thzee peres
agoe I had returned, if the papers then, and I had not been
severed ; And long ere this since the intended deliverie therof I had
fulli satisfied each point thereof, if some thzee weekes after the noti-
fied apparel thereof, the deliverie had not been delayed.

For your paynes and good will I thank you. But I wonder
that through private affectation, so much papue, and good wil should
be so far from being secundam scientiam, that a man might doubt ra-
ther whether you wjnt not contra conscientiam, since to any indifferet
judgement the motives for our catholik religion, and for her doctri-
nal assertions are so cleare, and therfore doubt not but that I shall
answer you; although her well grounded truth would defend it selfe
though I were silent.

But God willing I wil shortly send you the answer to your large
bifcourse, and to give you tast of that which I wil prove in fully an-
swering your replication (though to write so large a coppie forth
is more tedious then difficult) I wil prove these seven points at least.
First I will show the weaknes of your reasons; 2. I will prove that
not onely the written word of God, but the unwritten word of God
tradition, and the authoritie of the Church is the rule of our faith.
3. I wil show how my five Arguments for all your pretended an-
swers remaine in ful force. 4. I will prove how you walk in a cir-
cle, probing the word of God by your private spirit, and your privat
spirit.

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spire by the word of God: 5. I wil defend our catholick opinion to be free from any circular or ridiculous proose. 6. I wil show the Popes definitive Sentence, togither with a generall Councell at least to be an assured groundwork of faith: 7. I will show to you or any indifferent judgment that your building is on sand, and the resolution of your faith at the last day of judgement groundless and full of feare.

But now to shew that you have in nothing answered my last letter, I propounded certaine necessary questions breifly for the more clearing of this or any other disputation to be had between us: of which though there were twelve in number, yet you have not answered one word to any, which either shewes you glosed before whe you sayd you wxt all before for my good; or else rather that you could not answer one, which you might have done in foyre or 5. lines, denying or granting. So that I must needes inferr that you cannot shew which of the Apostles did teach your doctrine that you now hold: 2. that you can not shew which are the essentiall points of your religion: 3. that no ancient Doctor did maintayn the doctrine you now hold: 4. that you can not shew who, in what tyme, and on what occasion did suppress that doctrine: 5. that you can not shew your church to have begun to be invisible in the time of persecution, or in the time of peace: 6. that S. Laurence nor any of the primitive martyrs were of your religion: 7. that you approve of no ancient historie, and that you must graunt Constantine our first Christian Emperour not to be of your religion: 8. that no one of the 3. conversions of England was to your religion: 9. that you must graunt the church of Christ to be more subject to invisibilitie, ruin, & subversion then the synagogue of the Jewes: 10. that you have no Bible or written word of God that you allow of in all, and so that you have no rule of faith for all. To all these you answer with silence in your hart calling them carnall motives no doubt.

3. I answer you that in putting downe breifly my 5. arguments in forme, I shew you have not answered: But you in your silence to them shewes that your answers consists onely in multiplicity of words that admits no abbreviation.

4. You then set downe your 2. conclusions and my 3. contrary assertions. You blame my tediousnes, but I answer, my outroades are to trace onely your wildgoose chace, that is bounded in no circuit of a Mathodicall discourse. I shall be the longer in this present discourse to come, so to avoide prolixie hereafter, still referring my selfe to this to come, how long so ever you shall dispute. Desir then M^r Henry Ainsworth to follow your private spirits phancie; & hold your self by that three fold chaine Vincentius Lyrimensis prescribes, that is antiquitie, universalitie and consent, so should you save your self frō that headlong precipitum that the authour of evil the Devil temptes you to; when by the privat interpretation of scriptures

tures he insinuates to a man Mitte deorsum **S. Math. 4.** for it is written **Psal. 92.** cast thy self from the rock of the church, scriptum est frō the tradition and authoritie of the church, from the consent of holy Councils and fathers; for scriptum est, pour private spirit must be pour tower. God send you may recover pour self from pour imminent precipitum, that dying out of the church of God you doe not eternally burne in the quenchless flames: from Justice hall Julie 24 1613.

John Aynsworth.

To this letter H. A. gave no answer, but exspected the promised large reply from I.A. which now followeth: as the third in defense of the Church of Rome.

To Mr Henry Aynsworth at Amsterdam.

6. 16. Ierem. State super vias, et videte et interrogate de semitis antiquis que sit via bona et ambulate in eā, et inuenietis refrigerium animabus vestris.

Although your replie was slight, and wilie, rather seeking to transfer the question then to examin it to the true ground, bespangling the rough rugge of your doctrine with multiplicite of wrested places of holy scripture, which makes me fitly resemble you to some Aethiopian, behanged all over eares, eyes, nose, lippes and armes with Jewels, and pearles that by their lustre, beautie, and misplacing makes the Pigoes fowllness the uglier. Yet of such importance is the decision of this question being the kepe, and Master-spring to all the other doctrinall, and controversiall questions of religio: That howsoever your exploded doctrine and shuffling replication needes no answer, being like a Comet that consumeth it self, yet to comple with the worth of the question, and to satisfy your followers desires, I have once agayne returned you an answer.

This que-
stion the
cheifest
question of
controver-
sies.

In which I will shewe that your reasons being rather seming reflections then true beames (as you say) of the word of God, doe vanish of themselves.

2. I wil prove that the true & infallible rule of our faith is not only the written word of God, but also the unwritten word of God, tradition, the authoritie of the church of God in Councils & Fathers is the ultimate deeper of all matters of controversie.

The parti-
tion of the
treatise in
to 7. parts.

3. I will shewe how my reasons for all your pretended answers, remaine in full force.

4. I wil prove that in your opinion you walk in a vicious circle, proving the self same by the same, the word of God by the private spirit, and the private spirit by the word of God.

5. I will defend our Catholick option to be free from any such circular and ridiculous proofe.

6. I wil show the Popes definitive sentence together with a generall Council (at least) to be a firme, and an assured groundwork, a rock of religion.

7. And lastly I wil demonstrate to you, or to any indifferent judgment, that your building is on sands, or spuders u chs, your accouts and resolutiō of your faith at the last day of judgement to be groundless and full of feare:

8. First then to begin with your reasons, which stil I mainteyne to be nothing els but allegations of scripture falsly applyed; I do think it convenient before I answeare your reasons grounded on the bare texts of scripture, to signifie what a worthy & most reverend esteeme we have of the scriptures, and of each part of them. We reverence them as Gods holy word derived from the fulness of truth. We hold this volume worthy to be meditated on day and night. Ios. 1, 8 Psalm. 1, 2. We hold it as seven times refined silver. Psal. 11, 7. A most cleare light illuminating our eyes Psal. 8, 8. that it is a light unto our steppes Psal. 118, 72, & v. 105 & 130, 140. We hold all the holy scriptures to be most just, 8, 8. Prov. to be a sperie speech and buckler of defense. We also defend that the holy scriptures are diligently to be searched unto Joh. 5, 39. Rom. 1, 1. Rom. 15, 4. that whatsoever is writ in them is writ to our edification: that all the scriptures are profitable unto us 2 Tim. 3, 16 2. Pet. 1, 21. that men delivered this scripture inspired by the holy Ghost. Yet wee hold also though we worshyp esteeme of them yet wee can not seclude the ex plications of the holy church in the holy Fathers and Councils, guided, and directed, by the self same truth. And S. Augustin did oppose by the authoritie of the holy fathers his predecessors, against Pelagius and other hereticks saying, *Fragilis et arguta eorum novitas etc.*

As S. Aug did oppose the hereticks in his time, so we do oppose you.

Mr. H. A. taxed for calling the holy fathers earth and ashes.

4.

D. August. lib. 1 cont. Iulia: c. 2. et lib. 2. in epilog. ex jux operis.

The weake and wilie noveltie of hereticks is to be confounded by the authoritie of holy Fathers: and a little after this great Doctor, and holy Father (acknowledged by Calvin himself to be the faithful witness of antiquitie, 4. i. statut. c. 14, sess. 25. and Beza calls him the Prince of all Divines concerning dogmaticall pointes in c. 3. Rom. v: 12) as if on purpose he did answer your barbarous contempt of them calling them dust and ashes; not onely in regard of their mortallie as the scriptures calle them, but when the uniforme consent of the Fathers Greek and Latin was objected against you: What saies S. Augustin, shall light be darkness, and darkness light that Pelagius, Caelestius, Iulia: should onely see, and that Pillarie, Greg. Ambrose Dier. August should be blynd? So wee see how two worthy champions of yours hath raised S. August: a Samnel to confound

found a Saul not at Endor but at Amsterdam.

5. But whereas by your subission you would seeme to make a-
mend for your contempt, in that you say there be a thousand of the
that I say you take of error that you prefer for wisdome, truth and
holyness before your self. For if you understand this of the ancient
fathers before cited, I prove that you cannot affirme that without a
vizard to hide your blushing, since I wil prove that in essentiall and
dogmatal points they differ from you, and so by your judgement as
impeere (except you will be wilfully blind) they cannot be preferred
in truth before you. If you understand Jewel, Whitaker, Hosker
et. the Protestant Doctors, these in truth by your judgement you
neither doe or can prefer before your self (since by your doctrine they
have no true church as I heare you teach against Mr. Johnson) and
so their difference must rather be hereticall then schismatical/ and if it
be a true church, why make you a schisme in departing from them?

Now to come to the solution of your arguments if there were a-
ny. There be 4. in number cited, as you saye grounded on the holy
scriptures, but not one appearing in substance or in the true sense of
the scriptures.

First you object out of Deut. 5. 32. Keep and doe that which our L.
God commanded you, ye shall neyther decline to the right or to the left,
but by that our Lord God commaunded you that you may live. What
can you inferr hence but that the lawe ought strictly to be kept, and
that we ought neyther to adde or to take from the 10 command-
ments, that is to make the 10. commandements deficient or super-
abundant, what is this to your purpose to prove that the written
word alone is sufficient to depyde all controversies. For as here the
testification of the law or explication of the law was expedient, (And
that it was the office of the Priests to explicate the difficulties of the
law appeares Deut. 17. v. 8 & Paral. 19. 11. 2 Par. 26. 16. Nu. 11. 16
Deut. 32. v. 7. Psal. 43. 1. Prov. 3. 8. Iere. 6. 16. Eccles. 8. 11. Es-
dras 4. 14. 3. 2 Thei. 2. 15. 2 Tim. 2. 1.) so we say the propo-
sing of the word of God by the church; and the explications of the
Church by her head, councells and holie ancient fathers doe not re-
sist but rather help the scriptures. And as to explicate the law is nei-
ther to decline to the right hand or to the left; no more is it to ex-
plicate the scripture according to universalitie, antiquitie and consent:
And here it is to be understood that such an addition is prohibited
that is contrarie to the law of God, as appeareth by that which goes
before in the 4. chap. v. 3. where he brings in before their eyes how
he did punish Baal-phegor for committing of idolatrie; for adding or
diminishing as the text implies, v. 2. c. 4. Deut.

Againe you object out of Deut. 12. 32. That which I comamand
thee that onely doe to our Lord, thou shalt not adde or diminish ought;
what is here forbidden but an heathen imitation, and an immolati-
on of their children to God as they did to their idols as appeareth

Mr H. A.
Arguments.
see c. 4. v.

2. Deut.

7.

8.
A contrary
addition
onely pro-
hibited.

9.

out of the 30 verse of the same chapter. Is here any prohibition of No true ex explicating the true sense of the law? And in the self same sense a prohibition of an idolatrous or falsifying addition is prohibited Deut. 4 prohibited v. 2. You shall not adde unto the word I speak unto you, and in this sense that of the Apoc. the last chap. v. 18, et 19. and first of S. Paul to the Gal. chap. 1, v. 8. as S. Aug: teacheth vs in tract. 98. in Jo-
hannem.

How the author himselfe slippes in tripping of my reason.

The conclusion often tymes with more art concealed, then verballie ever deduced

The 1. of Gal. 1. v. makes against him selfe.

Contrarie glosses only prohibited.

D: Aug: lib. 17. contra Faustū docet; qui supplet quod minus erat, non tollit quod minus erat.

34.

10. Now wheras you retort my reason vrged against you, shewes you have good will to maintayn the tennis plaine how unpractised soever you are therein: For as I remember I reasoned thus taking occa-
sion out of Deu. 5, v. 32. no man may ad unto the fourth comandement & it is to be kept, therfore the 4 comandement is to be kept & onely to be kept: As it should follow by the selfe same reason. No man may adde in that kind to any particular scripture, and this or each parcel of scripture is the word of God; therfore this or each partell of scrip-
ture is onely scripture, or the word of God. Or thus, the scripture is a sufficient rule in that kind for that which it teacheth, therfore it is the onely sufficient rule; where you may plainly see if you will not blinck that I conclude sufficiently against you. But you complain that my redditum or conclusion doth not shewe his head; I answer, we doe not use ever in the schooles the premises being presupposed verballie to inferr the conclusion which followes necessarily. As if I should argue thus. Whosoever builds his religion on the privat spirit is a flat hereticke, But M^r. Henry Aynsworth doth this; the go. without any more I know will excuse me from inferring a lame conclusion, in that every one that hath common sense wil see what followes.

11. Now to answer to that of the Gal. 1. v. 8. But though we or an An-
gel from heaven should euangelise to you besides that I have euangelised unto you be he an anathema: which text makes much against you; & dooth nothing prove that which you would inferr viz. that the wri-
ten word of God is sole sufficient. For first there it is sayd besydes that which I euangelize that is eþher in writing or word of mouth; so that you see tradition is not obscurely implied: 2. we may note out of these words, that the text doth not prohibit any explicatio or true
glosse on the text, but onely that which is contrarie, so v. 6. he
marvails that they should be transported to another gospel. So that
you see all additions, & not contrary additions are forbidden in this
and the like place. But first here your gospelling is against S. Au-
gust: lib. 17. contra Faustū where he teacheth that the Apostle saies
not more then you have received, but besides that you have received, or
else S. Aug: saies he should have prejudicid himself that did desire
to come to preach to the Thessalonians, and he concludes; he that sup-
plies that which was too litle, doth not take away that which was
too litle or wanting.

And S. Augustin in his 98. tract notes that the word besides doth not

not prohibisit more or other preaching or teaching (as the traditions and explications of the church bee) but such as are contrarie or disagreeing to the rule of faith, and S. Augustine notes that the Apostle doth not say if any doe euangelize to you more then you have received, but besides: For if he had forbidden any more, S. John had spinned that wrote after the Apocalyps.

13. You upbraide me in saying this answ. is none of the word of God but my owne, saying that I have not a tittle of the word of God to prove it which you have: and for to prove your purpose you cite the 30 of the Proverbs the 6. v; adde nothing unto his wordes least he reproove thee which text proves no more then the other text explicated; that contrarie doctrine & not explications are here prohibited; so that we see our archer hath lost another bolt shot at rands to seek his brother.

14. But wheras you say my answer is not warranted of God, is not true: For read Rō. the last, v. 17. Observe diligently those that cause division and dissencion besides the doctrine you have learned, where Erasmus turnes it in his translation contra against; and your Bezaes translation reades so if contrarie; S. Ambrose also reades si contra, so that we see repugnant, and not explicating doctrine, contrarie and not more doctrine of the self same kind is prohibited.

15. Wheras you say my reaso is against my self, in that the Prophets did not adde of their own but of Gods; no more I say the definitions of the church be mans own but Gods, ther being one self same church of Christ and his Church, He that heareth you heareth me, and he that contemneth you contemneth me, S. Luke 10, 16. which is true also of particular churches, but so farr forth as their doctrine accordeth with the Romane catholik church.

16. But where you say you will enlighten my eyen with the lamp oil 19, 15. that stinketh by your false interpretation of the holie fathers sense, I am little beholden to you. For S. Chrysost. and S. Ambrose in those places cited by you wil have nothing else understood, but that the expositors must applie themselves to the erue sense of the scripture, & the law, & not to corrupt the sense though on good pretences. But you M.

H.A. if you would hav the dust wiped of your spectacles, might have seen Dyonisius A. reopragita in the pearle of our Lord 100 and the Apostles schollar in his first chapter of his celestial Hierarchie, shows how the Apostles did declare their doctrine partly by writing & partly not by writing: pena you might better have scaneed first, and answered that place cited by me out of holie S. Chrysost. on the 2. of the Theff. oratione 4. Stand and keep your traditions, where the holie Father saies it is plain the holie Fathers did not deliver all things by spissle but manyp things

S. Aug.
saies the
word be-
sides prohibi-
bits onely
that

which is
contrarie.
S. John
himself o-
therwise
by M.H.A.
should sin.

The like
showed.

My doctrin
warranted
by Gods
own word.
The defini-
tions of the
church are
Gods.

Mat. 18, 17.
et 12. Deu.

In opere imperfecto c. 7. Math. D;
Ambrose lib. de Paradiso c. 12. Nihil
igitur l. quod bonum videtur.

Mark vvel Deut. 32. verl. 7. Psal. 43
1. Prov. 1, 8. Es. 38, 19. Ier. 6, 76.
Eccle. 8, 11, 4. Elie. 14, 3, 2. Thes. 2, 15.
1. Tim. 6, 10. 2 Tim. 2, 1. and see whe-
ther unvvritten traditions are not to
be observed, see n. 20. S. Chrys.
plaine vvords for tradition.

See Irenium lib. 3. c. 4. Clemens Alexand. lib. 5. Streat: c. 2. Orig. lib. 5. super numeros Athanas. epistolā ad Epictetum D. Ambrosius lib. de fide 3. c. 7. epistola 83. D. Aug: lib. contra Cresco: Grammat. c. 33. lib: contra epistolam Manich: quā vocant fundamentum c. 5. et epistola 16. ad Casil. vide n. 21.

Lent, when this after fast was neither (as the feast of Lent) neither delivered by the authoritie of our ancestors. So that we see if wee should but give Mr. H. A. the Hercons place but to put oile into our lampes, he would adde his dust and ashes to quench it rather than contemning still as he doth the authoritie of the holy Fathers, in terming their authoritie produced against him, dust and ashes.

17. Mr. Henry Aynsworth objects against me that I have turned over his third and fourth Arguments or reasons; denying them to prove that which they were cited for: I answer I passed them over; But see here Mr. H. A. hath turn'd them off the ladder to their last destrie; not shewing that they proved ought what he intended by them: we may suppose his reasons were wounded to death in the answering the former, or like runa gaces have forsaken their armes that of 4. died barely before, but one appeareth in his likeness; I hope our aduersarie will acknowledge or amend his slight dealing herein.

The second part that I am to prove is that the rule of our faith is not onely the written word, but joyntly the unwritte word of God, tradition and the authoritie of the church, councillls and Fathers is the ultimate deeper of all matters of controversie.

This I prove first thus: That which was the totall rule of our faith before the written word of God, may be well the partiall rule of our faith after, where the written word of God doth not sufficiently expresse divers mysteries of us to be beleaved. But tradition was a sufficient yea and the total rule of our faith til Moses tyme the first penman of the holy ghost, go. tradition now togither with the written word is a sufficient rule of our faith. My major through out this whole tract shal be proved; My minor is graunted by Mr. H. A.

20. Secondly, Not onely before the law of Moses men were wholly directed by the mouth of tradition, but after also as it appeares in Deut. 32. verse 7. Ask thy fathers and they shall annuntiate unto thee, ask thy auncestors and they shall tell thee, shewing that of many thinges that were to be beleaved wee should depend of the instruction of our auncestors, for in the wordes going immediately before that is implied cogita generationes singulas; and Psal. 43, 1. Oha Lord we have heard with our eares, our fathers have annuntiated unto us that which thou hast wrought in their dayes, and in the ancients dayes. Prov 8, 1. Heare oh sonne the discipline of thy father, and doe not leave

THE II.
PART.

18.
The rule of
our faith
the writte
& unwritte
word
jointly.

Tradit: was
once the
total rule,
therefore it
may be th'
partial.

The ch: of
god taught
onely by
tradition
2470 yeres.
Tradition
directed
men after
writte law
vide n. 16.

the

the law of thy mother. Isa. 38, 19. The father shall make knowne Many places to his sonne this truth; where truthe & discipline shewes rather mat- tures of discipline, and doctrine, then matters of fact as Mr. B. old testam- would interpret; and Jere. 6, 16. Stand upon the wayes, and see & ask for tradit: of the ancient pathes, what is the right way and walk in it, and ye shall find rest unto your souls: which is playne thers that the Prophet doth not onely speake of matter of faith, but to prevent error and illusion of doctrine: also see Eccles 8, 11. 4 Esdr. 14, 3. 2 Tim. 2, 15. 1 Tim. 6 20. 2. Tim. 2, 1. what can be hence inferred but that the Israelite and Christians were to be directed by the help of traditions.

See the holy fathers so firme and so frequent for this great truth, that falsehood it selfe of our adversaries cannot tell how to oppose, see **D**icitur **A**postolum **A**reopag. cited before number 16. **I**renaeus in the pere of our Lord 180 lib. 3. c. 4. calleth tradition dives depositorum a rich treasurie or custodie. **C**lemens Alexand. lib. 5. **S**tromat: c. 4 in the peare 200 sapes that the knowledge of traditio by succession is come from the Apostles, et lib. 7 **S**tromat: c. 9. he calleth unwritten tra- dition the rule of truth. **O**rigenes in the peare 240 in his 5. homelie in **N**umeros et tract: 29 in Math: teacheth that we beleeve and doe many things by tradition. **S**. **A**thanasius in his epistle ad **E**pictete tum sapes. That it is sufficient to answer to his adversaries that it is not the doctrine of the Catholick church, & that the holy fathers have not thought so. **S**. **B**asil also sapes he can beleeve many things by the unwritten witness of the Apostles; the 2. Council of **N**ice in actione 7. approves the authoritie of unwritten traditions. **S**. **V**ier: in the peare 390 in his dialogue contra **L**ucifer: affirmit that for his part if ther were no scripture, yet the consent of the whole church cel of **N**ice were sufficient. And **S**. **A**ugust: De baptismo contra **D**onatistas lib. 7. **S**. **H**ierome c. 13. affirmit, that which the universal church holdes, neyther is it instituted, but was ever reteyned w^{ch} may judge most rightly to be delivered by the Apostles, idem epist. 86. ad **E**ascul:

Pea if our adversaries testimonie is availeable in confirming a truth against themselves for us. See how **M**artin **L**uther in his **L**ipsick disp. submits himself to the judgement, and determination of the holy church: and in his epist. ad **M**archionum **B**randenburg: which is to be found in his second in **G**ermane language folio 243. He is not ashamed to say it is an horrible thing to heare or say that which is contrarie to the uniforme testimonie of faith, and the doctrine of the holy Catholick church that from above a thousand with uniform consent she had kept. **J**ohn **C**alvin in his book against **P**ig- gius braggingly but with dissimulation affirms that he would not refuse the triall of the universall Church and warrant of tradition. **P**hil. **M**elanthon in his epist. ad **F**reder. **M**yream De locis veteris Theol. de c^{on}ca Domini affirmit that it is not safe to depart from the consent of the ancient church, and in his epistle ad **I**ohannem **C**ratossem **V**eracissima: he confesseth that doubt in a mans conscience is a tor- **ter**.

21.
S. Dyon: A-
rcopag. t.
Irenaeus.
Clemens
Alex.
Thancier
fathers
most plain
for the al-
lowing of
tradition.
Origen S.
Athanasius
S. Basil.

22.
yea our vā
adversaries
confirm
this.
M. Luther.

John Calv.
Ph: Melac.

ter, and that the universall consent of doctrine must prevalle for confirming of a truth, and he graunts that the best Masters are Irenaeus, Tertullian and S. Augustin that have left many monuments of truth for us, to whom they did adjoyne the rule of faith the suffrages of the learned, the consent of the Apostolicall churches, and this is that which he affirms they deduced from the Apostles or from Apostolicall men.

23. And not without great reaso doth God use that meane both to ad-
stirratio to his holy mysteries, & to preserve these pretious stones for
the Jewellers that did know how to vise the, that even natural rea-
son hath taught, and that the very heathen Philosophers have used,
therby to adde vise and to distinguish the fitness of the auditor. Py-
thagoras therfore taught his schollars rather by word of mouth &
relation of others then by Dictats or writing: Galen also lib. 2. de
Anatomicis Administris declares how the auncient Physicians did
preserve and teach their medicines and receipts onely by verball re-
lation fro one from another. Cicero 1. De legibus affirmit that it is
a great errore in a well governed common wealth to have all governed
by written lawes. And therfore the most ancientest and famous Sab-
bines and not onely they but our Hylarius and Origen doe teach
that Moses had not onely delivered him the tables of the law in the
monitaque, but also most secret and hidden mysteries, and explica-
tion of the law which truth the authoer of the first book of Esdras
both not obscurely testifie c. 14: 5. I have declared to Moises many
miracles and I sayd vnto him saying these wordes thou shalt speake o-
penly, and these wordes thou shale hide; and of such secret myste-
ries that of the Psal. 43. & psal. 77. Deutr 32. is to bee vnderstood.
And in regard of these hidden mysteries Dyonis. Areopag: lib. de
celest: Hierarchia c. 1. most diligently warnes Timothie, That he
should not disclose these things to the rude people. So that
we see God writ in Moyses heart many thinges, that he did not
write in the tables of stone; This made St. Paul to speake the
hidden mysteries in secret, and to give the little ones milk in that
their weake stomaches could not brooke other meate; And yet by
your rule M. H. Ainsw. new booke habes like Ostreches should
devour pro, in freelite reading, applying and applicating the difficult
places of scripture.

24. Now since the second and third question are so nearely confined
that the ending of the one is the begining of the other; the ending of
my reasons the begining of your answers; and so requiring a refu-
tation of them I thought good having in generall proved the necessi-
tie of tradition besides the written word, to end my second part,
and with my particular proofes to begin the third pointe in interla-
ting the reasons & answers & replicationes together in order, but both
as briefly as I can.

Diverse
reasons
whic God
vileth tradi-
tions

D. Hyll:
supra. 1.
Psal. Orig.
homil: 5.
Num:

lib. 4.
Esdras c.
14. v. 5

Dyonis.
Areopag.

1. Cor. 3. 2.
Hebr. 5.
12,

The secōd
& third
parts con-
fined.

25. My first Reason to prove that the written word of God without THE 3.
the unwritten word of God Tradition, and the definition of the ch: PART.
is not the rule of faith in summe is this. 1. Ratio.

26. That which is not knownen for Gods word cannot be the rule of
faith: But scriptures by themselves are not knownen for Gods word
so scriptures by themselves are not the rule of faith. Major

27. My Major is most certaine, since nothing can be the iudiclient
rule of all truth revealed, and to bee revealed, but the word of the
first veritie God, which is either the written word of God conteyned
in the Prophets and the Apostles, or the unwritten word of God es-
tained in Apostolical traditions, definitions of the church and the u-
niforme consent of holie Councils and Fathers. For still it is Gods
or a Kings word whether it be immediately spoke by himself, or by
the mouth of another whom he authoriseth to speake, or whether it be
in writing: And nothing else can be unto us the rule to direct our faith
except it first be knownen to be the word of God. Minor

28. My Minor is also true proved out of S. Augustine contra episto-
lam fundament: Manich: c. 5, Ego Euangelio non crederem nisi me ad hæc
commoveret Ecclesie authoritas; I should not beleieve the gospel except
the authoritie of the church should move me therunto. Tanchius in
his confess. c. 1. and Brentius in his Prologo Kemnitij in examine Cö-
cil. Trident. Whitak. contra Stapl. lib. 2. Hooker in his Ecclesia-
sticall policie lib. 1, pag. 84. et lib. pag. 200. et 242. doe all affirme
that tradition of the church is necessarie to distinguish what booke
of scripture be scripture and what not. And reason it self teacheth us,
since we doe not heare or see God or his knownen Prophets to write
or speake this that is proposed unto us for the word of God: most con-
venient it is, least we wander in infinitu in proving the word of God
by the private spirit and the private spirit by the word of God, that
there must be one certaine rule or depositum fidei, and therfore St.
Paul to Timothee 1. 6. ch. 20. Oh Timothee keep the depositum, avoi-
ding the prophane noveltie of voices, and avoiding the opposition of
falsly called knowledge, which certaine promising have erred about faith,
and what that depositum is S. Paul in his 2. to Tim. 1. v. 13, & 14.
shewes. Have thou a forme or sound of words, which thou hast heard
of me in faith, and in the love in Iesus Christ. Keep the good depositum
by the holy ghost which dwelleth in us: showing that Timothee and
Christians ought to keep a certaine platform of words, delivered to
them over and above his epistles, which rule of words appropriated
to high misteries, and matters of our religion, as Trinit: Person,
Essence, Corsubstantial, Transubstantiatio, si oone beginning Sac-
rament which the Apostle calls sound words verba sana.

29. You in scanning this my first argumēt, say that things may be be-
lieved though not gathered out of the written word, understanding ther-
by a humane and a common beleefe. I know not what you mean by this, except you would have Gods written word only to be beleve- His ans. to

Conclusio
My Major
proved.

27.
Stil it is
Gods word
whether it
be mediat
or imme-
diat: spoke
or written.
My Minor
proved.

S. August:
saying.
Proved al-
so by Pro-
testants.

What S.
Pa: means
by his de-
positum.
Platform
of words
& phrase
over & a-
bove the
scripture
to be ob-
served.

D. Aug. 1.
10. de civ.
Dei c. 23.

ed by a humane faith. And therfore when I took you at your word and gathered thence, that some tradition (or as you will terme it traditum) is necessarily beleaved besides the written word. For whō we speak absolutely of beleefe in divinitie it is to be understood of a divine, and not of a humane beleefe, and when you speak of the cheef rule, you say it may be beleaved without the written word, I might inferr that necessarilie it was to be beleaved, since you hold that the word of God is the word of God, and that necessarily and so to be beleaved: So that you may see that your water hath rather wet your shoes, then that myne was spilt on the ground.

I did right-
ly infer out
of his
wordes.

30. 2. Wheras you say I doe vñjly condēnum your assertiō that nothing to be beleaved is necessarie for salvatiō that is not taught by the written word, I say most justly, and I convinced you of falsehood sufficiently when I sayd nothing is so necessarie to salvation by you, as the written word, which word is not proved by another written word of God. To instrume which proofe of mine you produce two

The writte
word not
proved by
another
written
word: go.
by traditiō.

parts of scripture John. 10, 30, 31. That the signes which Iesus did, which signes are written that we may beleeye. And the 1. of Timothie 3. 16. 17. Where all scripture is inspired of God etc. is said to be profitable for doctrine, for reprehension, for correction, for instruction, &c. These places prove nothing for your purpose. The first proves not that all things or sayings of our Saviour that he did or said are written, though those signes were: for all the signes the whole world could not contain, see a little after, S. John 21. v. 25.

A place of
script. pro-
duced, ans.
Another
answered.

31. And the second place proves no more, but that the scripture is good for these ends, but it proves not that scripture is sufficient without tradition etc. and ecclesiastical lawes to all these ends. And one might deduce out of these wordes to better reason then you, each parcel of scripture in the old and new testament were sufficient for all this without any other. So that you see I doe not fight with the holie ghost but with the perverter of the holie ghost.

Mr H. A. his
first answ.
how the
word
of God is
known so
to be.

How Christ
both hath
no need, &
hath need
of mans
testimoni

32. 3. You desire me to deale distinctly and plainly with your words, I answer I hope I doe, Then you beginne to answere distinctly to my wordes, vidz. the written word is not proved by another written word. You answere first that the scriptures of God doe approve and confirme one another, and his spirit that is in them, and in all people doth seale that they are true. For proof wherof you cite the first of S. John 5, 9. The witness of God is greater, and John 8, 13. 14 I answer that Christ needed no testimonie for himself. John 5, 33. But I receive no testimonie of man, meaning that he is greater then man: & that his divinitie doth not depend of mans witness, but for the benefit of others S. John is sayd to give testimonie of him: 1. John through the whole chapter almoſt: & Acts 1, 8. Christ say unto his Apostles that they shall be witness unto him, in Jerusalem, and in all Jewrie, and in Samaria; also Martys are sayd to be witness: But now we doe not say that scriptures in them

themselves needs any witness; for in actu 1. and in regard of themselves they are scripture by themselves proceeding from God, but as they be in act 1. secundo and to be beleaved of others so they need testimonie of others.

Scriptures
in actu 2.
& not in
1. needs
witness.

33. After he sees this defective he flieth unto the privat spirit (though he saies it is in all people) to unseale the authoritie of his word. For if he understand by that spirit in all people, that is of all ages, times & persons then must he accept of those bookees of holie scripture, and of that sense and explication, that by consent of holie Councill, fathers Doctors and expositors haith bene received.

34. If he understand this spirit in all people virtuallie, and actuallie if they doe applie them selves to the right vnderstanding thereof. This spirit by just reason they can not understand, since then wee must rather beleive St. Hierome that spent all his tyme and laboꝝ retyning himself to the desert for the vnderstanding of the scriptures.

What he
means by
the spirit
in all peo-
ple.

35. What must Mr. H. A. understand else then that this spirit is in all the illuminated brethren of the church of Amsterdam: , and yet this can not bee well vnderstood, since I heare Mr. H. A. stisly maintains by the word of God with his copanie against Mr. Johnson there and his, that this present church of England is not a scismaticall but an heretical church: What is then one of these cleare Eagle sight teachers blinded so in spirit that he can not discerne by the word of God what makes a church or a man heretical?

That this
spirit is
not in the
church of
Amsterdam.

36. But now to prove that the comparing of one place with another (which is your other refuge) is not sufficient to distinguish what is true scripture or the true sence therof. For if it bee so to bee vnderstood that after the collation of one place to another, that by the nature of the scripture compared so the true sence shall bee vnderstood; I inferr no, but rather by this comparison the difficultie is often increased by a seeming contradiction. If it bee vnderstood that by comparing of one that by a little and a little. If it bee vnderstood that by comparing one place, with another by a little discourse the true sence and the scripture will bee discerned; I saie mens discourses are verie erroneous without the especiall assistance of gods holie grace which the church of God hath promised in her defining; yea Collations the verie selfe same man in divers times out of the selfe same conferē in divers of places of scripture hath inferred divers conclusions. If you times in say the spirit to distinguish this is to be had by prayer. I demand the selfe man where these infallible promises are to be had for these infallible illu- often cau- minations; and what more certaine whether wee praise as wee feth divers. dought. And since Novatus, Donatus, Sabellius, Arius, Euno- judgments mius, Macedo: Iovinianus, Pelag: Celest: Nestorius have had for Hereticks their heresies diverse texts, and references with others to grownde have had heresies, how should one vnsafly to their judgments overthrow st. this cō- them in this. For if you obiect to the Arian, I and my Father am parison of one; he will obiect out of the selfe same St. John, My father is greater places,

His third
Answer.

What is to
be under-
stood by
comparing
one place
with ano-
ther.

Your
ground not
able to co-
fute an Ar-
rian.

What the
seale of
your spirit
is.

His ground
teacheth a
man be-
lieves be-
fore he
reades the
scripture.
Another
ans. of his.

Calv. 1.1.1.
c.7. S. 1, 2. 4
et 5.

Al heretiks
doe brag of
their pri-
vate spirit.

How I di-
stinguish
hereticks.

The Iewes
cannot ob-
j: & against
us the law
and the
Prophets.

then I: If you saie this by collation of scripture is to be understood in regard of his humanite and not of his divinitie. He will saie like-
wise that unitie signified in the other place is to bee understood by referenes of other places of scripture in regard of consent and unitie
of will, and not of nature.

37. 2. And that the seale of your spirit can not distinguish this
truth infalliblie, pea not so much as probablie I prove. For first
I aske what this seale of the spirit is? Doth it consist onely of
Gods. particular illumination that pee should have this touch-
stone to discerne scripture. If so you contradict your selfe M: D:
R: For so you graunt that a man hath a divine faith, and the spirit
of discerning all before he reades the scriptures: for this spirit must
distinguish them, and so you have built without your grounde, and
guided your faith without your ruler the written word of God.

38. If you answer this spirit consists in the evidence of the thing
reaveled as you seeme to graunt: When you bidd me aske your proof
that ther is a light in the same, seeming so with Calvyn to graunt that
the scriptures are distinguished by themselves, as light from dark-
ness, sweetnes from sowness, this is most false, for then everie
one that had but natural perfection of the organ, and free proposing
of the object should distinguish this light and sweetnes.

39. If pee answer this spirit consists in the authoritie of God,
how will you prove this in particular to bee revealed of God, and
not the other part of scripture. If you replie you can prove it by the
Majestie of the writing. How will you answer and show to everie
particular manas ere that there is more Majestie in Ecclesiastes then
in the Ecclesiasticus? How will Luther demonistrate against the
whole church that S. James epistle is strawie, the epistle to the He-
breves, Apocalypys etc. to be doubted of.

40. When I object against you that the Manichei, Montanist,
Arian, Pelagian, and all other hereticks will boast of this private
spirit. You answer that I have a mist before my eyes or else I would
discerne them. I answer I doe distinguish them, and leave them a-
nathematized by the church of God to the pit of hell, but not by my
private spirit, but by the ordinarie meanes the definitions and de-
clarations of the church, whose office is to distinguish these spirits
infalliblie; whose doctrine wee are punctuallie to follow, if wee will
have in all things this spirit of truth, and with one answer I satis-
fie the multiplicite of places of scripture heaped vp to no purpose.

41. Wheras you wold whet the edge of the Jewes sword against
me in that they may object against Christians the lawe and the Pro-
phets, pea and antiquitie. I answer the lawe and Prophets pea
antiquitie it self promising our Saviours coming, and fulfilled by
his coming in each particular circumstance prophetyed and promi-
sed, doth rebat the edge. And I could shew out of the auncient
rabbinies themselves, Sybillae prophecies preaching of S. John
Baptist

Baptist, conversion of S Paul, the destruction of Jerusalem, their curse and continued dispersion only to be justly inflicted on them for crucifying of our Saviour; I could shew strange motives of their vincible error. Rather can the Jew (as you object) as we against the Turk or any Heretic our beginner, beginning, increase and declining estate. For the Jewes can shew our beginner their Messias, our beginning the buriall of the ceremonial law prophetyed and performed by all titles of truth, but who can justly shew our declining estate.

General motives to convince a Jew.

42. Neperhet is the objection of a Jew against a new Christian because he went out of them of such force as our is against Julian or any other Apostata. For they cannot defend themselves with any shew of truth as we can defend our cause with evident motives of credibilitie, as I shall hereafter shew. And Julian might object that Paganism is more ancient then Christianitie: but not then the ceremonial law, which was compleat and perfected as it was prophetyed and promised, by the coming of the new lawe. Wherefore now say Gods word and spirit in the scriptures must be the bulwark, I answer a bulwark, but not able to defend you from gun shot, and a stonse only for your selves. For as yet there was never any of your sects, protestant or any other heretic that was able to convert any nation to their religion: But men of our religion have converted all nations & doe still convert as well witnesseth both the Indies, Japania yea and China it self.

43. I showed you one way how the high priesthood did not erre in the condemnation of our Saviour, in that the Priesthood was serued in Christ Jesus person. True it is the Highpriests, Scribes, & Rulers questioned this, but their ignorance was most vincible by their own lawe, and by that lawe he should live, since that lawe declared him to be the sonne of God.

How the high priesthood did not erre.

44. Against your forced rock, and running over many wretched places of scripture to prove the church of God invisible, it were sufficient for me to oppose many evident and clear places of scripture interpreted by the holy fathers Greek and Latin for the perpetuall visibilitie of the church. 2. Reg. 7. v. 13. 1. Parol. 22, 10. Psal. 44, 17. Psal. 45, 5. Psal. 47, 9. Psal. 86, 1. Psal. 88, 29. Psal. 101, 17. Ps. 128, 1. Psal. 131, 14. Cant. 3, 4. Isa. 9, 7. Isa. 33, 20. where the perpetual flourishing of the church of God is described. Isa. 40, 8. Isa. 59, 21. Isa. 60, 19. where it is said the Sun and Moon of the church shall not cease: Jer. 6 16. Dan. 2, 44. Ose. 2, 19. where God is described to espouse eternally his espouse unto him. Mich. 4, 1. where the church is described to be a high seated mountain to whom all people have recourse. Mat. 5, 15. where the citie seated on a hill can not be obscured. Math. 26, 18. where the church is described to be built upon a rock against which hell gates shall not prevaile. 28. Math. 2. Our Saviour saies he will be with his disciples to the ende.

Many places of holy scripture to prove the visibilitie of the church.

of the world. *Luc. 1. 32. Luc. 21. 32. Luk. 22. 31.* Where Christ saþ: þe prayed for þ. Peter that his faith should not fail him. *Joh. 14. 16.* He saþes the fater shall give them another spirit which shall remaine with them eternally. *John 17. 11. Act. 1. 38. Eph. 4. 11.* þea and the Creed made by the Apostles doþ acknowledge the perpetuall flourishing of the church of God. I beleue the catholick church: whose generalitie can not stand without visibilitie.

That the church of God hath never erred.

Adæ did not err in doctrine & if he did against our adversaries owne grounds.

Moses & al the Levites free frō i-dolatrie.

Judg. 2. How the word all is to be understood. In what sense Elias was said to be left alone.

45. I answer to your contrarie doctrine that the church of God never since it was a church hath erred. If *Genes. 6.* ther was then a church, Adæ the head did err in fact not in doctrine, & if we should graunt that he did err our adversaries are bound as wel as wee to answer, since not onely the visible church then with us, but the invisible church with them should have erred: But true it is that thers was then no perfect church, but onely a materiall, and a formall beginnig of a church.

46. To that of *Gen. 6.* where all their harts are described to be set on mischeef, is not to be understood that all then were naught. For not long before M. Iherusalem and divers holy men died. Sem & Iaphet also were zealous of Gods honour, and their wifes also most religious, in whom the church of God might be preserved.

47. I answer also. In the time of Moses, Aaron and the people did commit idolatrie in worshipping the golden calfe; yet Moses the head of all; and all the Levites were free from that sinne. So that wee read *Erod. 32.* If there be any of God (sapes Moses) let him joyn with mee, and all the sonnes of Levi were gathered vnto him.

48. I answer, In the time of Judges after Joss. The Israelites are described as though they had sinned al; which is an usual figurative speech of Sp. echdoche of the whole for the part, as *Erod. 9. 6.* wher it is sayd all the beastes of Egypt are dead. *Isa. 2. v.* All nations shal flow unto him. *Phil. 2. 21.* All men seek their own, *Joh. 3. v. 33.* And no man did receive his testimonie.

49. To that of the Prophet Elias *3. Reg. 19.* where Elias complains that he is left alone. I answer that then the people were divided into two kingdomes, the one of the Jewes, and the other of the Israelites. Achab did govern the Israelites, but holy Josaphat did govern the Jewes; the one did destroy altars and kill Prophets, the other did heare Prophets & erect altars. And though we shoud graunt that Elias did think himself left alone in Israel; yet Almighty God did answer him, I wil leave 7. thowsand men in Israel that have not bowed their knees to Bial.

50. I answer that Esay the Prophet in his first chapter dooth use the self same figure of Sp. echdoche; also the self same manner of speech is vsed the *4. Reg. 21.* For Manasses himself did repent and redēeme many, and many were never seduced; so understand that also of the Prophet here.

51. That of which Azarias dooth propheteſe *2. Paral. 15.* is to be

be understood of the Israelites that were disfient, and not of the Jewes that were constant. I graunt also that at the coming of our Saviour the church was but a little one: yet I say it was preserved in Marie, Joseph, Zacharie, Elizabeth and Anna the Prophetess; In just Simeon and the Pastors.

52. That of Daniel the 9. the host and sacrifice shall fail is to be understood of the destruction of Hierusalem, and the ceasing of the Jewish sacrifice, Luk. 18. Our Saviour doth not absolutely speak of faith but of an external faith; and of an excellent faith. 2 Thes. 2.

It is to be understood the particular departing of Antichrist and his crew from the church. And so by these grounds to the usual objections against the perpetuall visibilitie of Gods church, wee may answer any thing that hath bene or may be produced.

53. Yet to confirm this truth with one short reason, I argue thus. This church of God if it must be invisible: Either it must begin to be invisible in the time of peace or in the time of persecution; in the time of peace there was no opposition to make her invisible; in the time of persecution no bodie could persecute an invisible thing.

54. Now wheras you sayd you show how the labyrinth of my religion leadeth to the Pope the center of our circle. True it is I sayd the ultimate resolution of our religion is to be resolved into the veracitie of God revealing as into the formal cause, and into the authoritie of the church as into the applying cause. And I am glad you have trased me not to your heretical quicksands but to S. Peters rock.

55. And that you may see the resolution of my religion is no other but that of S. Cyprian lib de unitate Eccles. where he compares you in regard of the church of Rome as Beames in regard of the sun, as boughes in regard of the tree; as a river in regard of the fountain. So that he concludes he that separates himself from the church of God he must needs vanish, fade and drie up, in that they lack their oxygen by which all unitie is preserved.

55. I gave you 2 or three instances to show how the word of God might in a divers kind depend of the Church, and the church of the word of God, as we prove the self same a priori et a posteriori, the word of operation of the stone or herb depends of the skil and knowledge of God & the the herbalist and lapidarie, and their skil and knowledge depends of the Church the innated and inward proprietie of the stone and herbe. For neither can have his effect without mutual help of both, except chance which is no regular action be the applier; and so I take you have chalked your self a way to a ridiculous building without foundation as I shall shew anone.

56. You answer nothing to this but that I prove out of natural philosophie as though divinitie though it exells is not concomitant to natural reason: whereas we can beleive nothing that we see implies by the light of naturall reason.

57. To the places that you object of the 1. of Timoth. 1, 3: rather

A breif reason so that the ch: of God is and hath been still visible.

The resolution of my religio the same with S. Cypr.

ther probes against you then makes for you. For it shewes all the while that she did not teach otherwise to the church she remained sound. And that which you cite 1. Tim 3, 15. would make you crest falce if you did daily consider it. For there he warnes her that she might conforme her conversation to the house of God the pillar of truth; And though the text saies in the house of God; yet it must be understood in the particular church that must have reference to that place (as wee shall prove hereafter) where S. Peter did establish his chaire. Joh. 14, 16. Mat. 16. Math. 28. Ephes. 4, Joh. 17. Luc. 22. Psal. 2. Ephes. 2.

I doe not
deny for
my witness
the spirit
of God.

58. When you seeme to drawe out of my speech that I denie for my witness the spirit of God is your error and fraude. For I hold that which is caught out of these places 1 Cor. 2. 10, 11. Job. 28, 2. 13, 22. &c. to signifie nothing else but that the holy Ghost teacheth the church in all truth, and her members with reference to her; and my private spirit I ought not to follow; so that if I might be your Pilote I would save you from that bottomlesse gulphe that yhaspess to receive your erroneous soule.

59. St. Augustines authoritie you let slip denpyng him a fit Maister to follow, you say he might retractate this, but neither you doe nor can shew that he did retractate it.

60. As for S. Augustines opposition to S. Hieronim, it was in some smal matter, and not in a matter defined by the consent of the church.

61. My second Argument was this in substance.

Major. That which is hard and so occurring places almost inexplicable cannot be to the rude & ignorant at least a certain ground of faith. Minor. But the scriptures of themselves are thus.

Conclusion. so the scriptures by themselves can not bee a certaine and infallible rule of faith to the ignorant and rude at least

62. My major propoſitio is most certain. For a rule must be known and certaine, and more fit to our capacite to bee conceived then that which is to be ruled and certesied therby.

63. My Minor also I prove bot in regard of many seeming contradictions, of the Hebrewnes, nature of things therin contained being high misteries.

64. In answering of this Argument, you say some thinges are hard in the scriptures, I proved this difficultie and hardnes was in principal matters which I proved out of the ſecond of S. Peter 3. 16. Our moſt deare brother Paul according to his wiſdom given him hath written to you as also in all his epistles ſpeaking of them in theſe thinges, in which are certain thiſgs hard which the unlearne & unſtable deprave, as also the reſt of the ſcriptures to their own deſtructio. Hence is gathered that not onely the places of S. Paul touching vocation, justification, ſanctification, predestination and reprobation in expreſſing

The diffi-
cultie and
hardness of
the scrip-
tures in
principal
matters.

cating which pointes S. Paul is most frequent, but also any other place is subject to be depraved as the word implies as also the rest of the scriptures. And S. August. in his book de fide et operibus c. 14, shewes that one of the cheife matters they did deprave was about justisping by faith. And I shewed you here as erring a little in some Parvus er- mathematical instrument, makes a mans sight and judgment quite ror in prin contrarie as appeareth in the use of the Astrolabe or crosse stasse: So cipio mag- I say the least error in any of these transcendental doctrinal points nus est in doth shake the whole body of beleef. fine.

65. You say the matters are hard, but the places that treats of them are easie, as though in such short wordes of pointes that desire so many hundred quires of paper to examine them they can be refuted. His answer easie, as though the wordes doe not befit the matter. And that not only the matter, but that also the manner of penning is difficult ap- peares out of S. Augustin 2.lib. de doctrina Christ. et epist. 119, and S. Ambrose epistola 44 in principio acknowledgeth the difficulties he had to understand the manner of writing of scripture: And S. Hier: to Paul: epist. 103. c. 5. 6. 7. et epist. 65. c. 1. confesseth that in his old age when rather he should teach then be taught he went as farr as Alexandria onely to heare Didymus, and to have his help to understand the scriptures. And S. Augustin in his epistle 119. c. 21. but the acknowledges that there were more things he understood not then that he did understand. Not only proving is difficult.

66. That of Proverb. 8, 8. 9. is to be understood either of general doctrine or of precepts of maners and good life, and so Gods wordes are easie: which explication we give you as a jewel unto your hand to that cited of you Prover. 17, 16. Wherefore is ther price in the hand of a fool. &c.

67. Then you seem ingeniously to graunt the scriptures to be hard but you instance that the determinations of the Pope doth make them harder. You say Exod. 20. Deut. 25, 15. Images are absolutely and plainly prohibited here: But I deny it and prove that idols are The brasen serpent before an image became an idol. onely here prohibited, and not images. Which that of the brasen serpent proves that as long as it was an image it was erected, and kept by Gods commandement, but when it grew to be an idol, when the people began to adore it as God (as S. August. notes in his 10. lib. de civitat. Dei c. 8.) Ezechias 4. Segu. 18. broke it into pieces. And that of the 1. of Cor. 6. proves as much; in that place can not be understood of images but of idols, for the temple was adorned with Cherubins which were images. And therfore it must be read How agreeeth the Temple of God with idols, and not with images as you commonly read and translate. But I must say of you as S. Jerom says in c. 25. Eze. of the Moabites and Ammonites that were idolatrous Gentiles, that comming into the Temple of Hierusalem and seeing the propitiatory shadowed over with Cherubins, Moabites said, Loe as the Gentiles so Judah also hath idols of their religion & Ammonites

They putting no more difference between the Gentiles heathenish idols and the Jewes lawfull images then you.

68. As for your wilfull error in citing of Cardinal Bellarmine's probable opinion as the determination of the Pope, I must much blame you: But you may know that both his opinion, and the different opinion of Ga: Vasques are both probable in schooles. As for the subtile and most true distinction, of the worship of Latria, Dulia and Hyperdulia must needs seem strange and insipid to him that never tasted peradventure one grain of the salt of the Universities, or one line of the schoolmen.

69. Yet here you take upon you like a great Gibbin that I say the Pope cannot make of himself a matter of faith, but that he onely declareth what is a matter of faith, and that such a thing is to be believed. It is well you say that I hold me here. But then you infer that the Pope can doe no more then other Bishops; and Peters primacie will be no more then Pauls which you prove 1. Cor. 4, 1. So let a man esteeme us as the Ministers of Christ, & the dispensers of the mysteries of God: I answer they be all alike in power of order but not of jurisdiction, and in a judicall determination to settle controversies in the Church of God: which appeareth in that in the council of Chalcedon that had determined the matter controverted, and 630. Bishops having subscribed, the Popes Legates being also present in that Councell having defined and judged with the rest, what needed then a solemn ratification by the Popes own letters to confirm the Councell, but that the Emperoy and other Bishops did acknowledg a soveraigne power above all other particular Bishops. See Leo epistle 61. et in epist: ad Martianum Imperatorem 59. Where he sapes Constitutionibus synodalibus &c. Unto the constitution of the Councell which hath pleased me both for the confirmation of the catholick faith, and for the condemnation of the hereticks I have added my verdict. And this verdict or sentence was not a bare consent, but a judicall confirmation, and ratification of the Councel, appeareth out of his letters sent the self same time unto the Empress Pulcheria saying, Wheras the most godly Emperoy hath willed me to direct my letters to the Bishops present at the Councell of Chalcedon; quibus quæ illic de fidei sunt regula definita firmarem, by which I should confirm such things as have bene there defined touching the rule of faith I have gladly fulfilled his request.

70. And he addeth this reason immedately; Ne fallax cuiusdam simulatio sententiam meā vellet habere incertam, To the intent that no man by any deceiptfull dissembling may take my verdict or sentence herein uncertaine, To the intent that no man by any deceiptful dissembling may take my sentence or verdict herein uncertaine.

71. So also the Africane Bishops having discussed the heresie of Pelagius and Celestius sent their definition therein to the See Apostolike to be confirmed by Silvester, and the Councell of Constantinople

Latia.
Dulia.

All the A-
postles as
like in pow-
er of order
but not in
jurisdiction.

The Popes
confir-
mation of
the Councel
of Chalc.
required,
contra he-
reticum
Eutich.

This was a
judicial co-
firmation.

stantinople by Damasus & the Council of Ephesus by Caelestinus. Diverse Councells confirmed by Popes. Doth not all this M. H. A. prove to you that the prerogatives of the Pope in defining and ratifying any thing is above all other Bishops, which privileges at ages would not have given, but that they did see as S. Peter had primacie over the other Apostles, so his successor must have over other Bishops.

72. And to shewe this I will folow the thred of your matter, & not the manner of your discourse that in the interim is farred up with fowle mouthed slaunders (as I shall touch anone). The next page you begin to examine that of the 15. of the Acts of the Apostles Act. 15. a- alleged by me as a congruencie to argue S. Peters primacie, v. 7. against M. H. Peter rose up, showing therby that he was head of the Church. Wher A. first you show your wilful fraude, in that you would have me gather his superioritie by his bare rising up. Where I gathered rather by the due circumstances that passed there in that place. For the text saies, when there was made a great disputation Peter rising up sayd to them, you know that of old dayes God amongst us chose that the Gentils by my mouth should heare the word of the Gospel and beleewe. In which chapter first we may note by the way verse 6. that the Apostles and auncients assembled to consider of this word, which place refutes your proceedings that would have all men to give their voice and to be present in Council, which is the place of the Apostles and auncients, and not of many others though holie men that were at Jerusalem, according to that of Deut. 17. Malach. 2. Agge 1, 2. Luc. 10. 16. where the sentence of the Priest is sayd to settle that which is hard difficult & doubtful; must keep the law, must be heard as God.

73. 2. I note the 7. verse that when there was made a great disputation ech partie producing his reasons, and arguments for their assertion. S. Peter rising up and speaking by his authoritie composed that great disputation, that is settled the height of their difference which argues superioritie. For what decoum or manner were it, if two Doctors of like authoritie disputing, the third of the same or of lesse authoritie as Calvin would have, should stop the current of their disputation, when it touched the point of the difficultie, when there was a great disputation, when their reasons as the text doth not obscurely note were in equi librio unsettled, whe there was made a great disputation. So that we see it is a signe of great authority to speak so first as to interrupt the great disputation to prefirre an end, to sirne a definition to the proposed question.

74. As for that which you object out of the 13. and 19. verse frō The 19. v. that of S. James giving sentence from the scriptures shewes that examined. out of your partial affection you would be content to give with Calvin primacie to S. James so to derogate from S. Peters and the Popes authoritie. Whe nothing else can be inferred out of S. James but that which S. Hierome epist. 12. inter epistolam Aug: inferrs, & that which is implied in the 12. verje et tacuit omnis multitudo, and

S. Hieron:

all the multitude held their peace showing thereby the power of his decision, and that as Saint Hieron inferrs S. James and all the Apostles did passe. Who wil not then acknowledge a general authoritie in him that with his sentence composeth different iusfrages and motives.

Also v. 15.
16. Act. 15.

75. That which S. James speakes verse 15. and 16. is nothing else but a confirmation or an explication of S. Peters sentence. First he approoves S. Peters vocation mentioned by S. Peter, by the testimonies of the Prophets, and nextly he doth as to win the goodwill of the Judaizing Christians moderate that fense of S. Peter, that would have all legal ceremonies removed; that so they might take that speech better at his hands then at S. Peters. S. James being their Bishop of Hierusalem he expounds that which he thought most convenient to be done: And the whole Council and not onely Saint James promulgates & determines that decree. So that we see the definition of the principal question is onely S. Peters and the prudential Council to the settling of the busynes to each parties liking is onely S. James.

The reason
why S.
James did
speak.S. Peter
did not
speak risen
but rising.Why Ga-
maliel rose
up.Gamaliel
spoke ra-
ther as a
freind then
as a judge.

76. But presently after to signifie his willingness to say something, he objects that Peters sitting still would rather argue authority then his rising up: To which I answer that admitting most true it were his sitting doth argue his authoritie as well as his rising up: and S. Peters judicall and attentive hearing the debating of the question till there was a great disputation, and then being noted to begin to rise that is rising the heat of disputation conuring to head, and the disputer's vehemencie requiring a period, that he beganne then to rise argue preheminencie of authoritie. And it is not sayd that he did speak these wordes risen, but when he was rising: what have you then concluded.

77. But on goes our subtil disputer to prosecute his great doubt, and argues out of the 5. of the Acts 34. where Gamaliel is sayd to rise up in the council of the Jewes v. 34. But here he conceals what the Church distinguisheth calling him a Doctor of the Lawe and so signifing that it was his office as Doctor that be Cardinals doe in the Popes conclave to examine matters by way of argument, and not to determine and define; then he conceals the immediate cause of his rising up including a farr inferiour office then that of the head, v. 35. to comand the men to be put forth & onely a while to signifie that he spake rather like a freind then like a judge. And that Gamaliel did secretly favour the Apostles then, the verp wordes of the text teacheth and notes how your doctrine not grounded on God and reasons as yours shall come to ruine, he bidds them take heed what they mean to doe with these men, showing that Thudas and foure hundred men, Judas and his companie that followed all perished: and here inferring that they should leave to persecute them. For if their worke were not of God, of it self it would come to ruin, as all o-

the

ther heresies and sects have and shall, so that we see the text cited by you is the prouancer of your own ruin.

78. And that Gamaliels sentence was rather a favorable per-
swasion then a cheif Judges resolution apperes that howsoever he
was a politicke statesman, yet he was a secret favourer of the Apo-
stles and their preaching. For he did procure S. Stephens burial
20. myles from Jerusalem as B: Lucianus Martyr notes in the
invention of the bodie of S. Stephen. Also he receives and nour-
iseth Nicodemus when he was spoiled and expelled by the Jewes, &
buried him there by S. Stephen as B: Lucianus testifieth.

79. And that which you bring out of the 17. of the Acts 16. ra-
ther hindres then furthers your purpose, since we may gather that
as S. Paul being intreated by the princes of the synagogue verse 15
to preach, took upon himself without any more to doe, rising up and
with his hand beckening for silence, shewes there that he was the
cheise preacher; so S. Peter rising and composing their controversie
shewes that in that kind he was the cheise. So that we see we have
woven the webbe to intangle flies of your own kind.

Gamaliel
did use ra-
ther a fa-
vorale
perswasion
then a de-
finitive sen-
tence.

Act. 17, 16.
makes a-
gainst him.

His simili-
tude a-
gainst him-
self.

80. That which you bring before out of the 2. of Peter v. 20 ci-
ted by me thus, No propheticie is made by privat interpretation, you
call but doe not prove it a bastard phrase, showing that such ill besit-
ting termes proceedes from a bad conscience. Your glosse Ephes.
4, 4. Rom. 12, 4. 1 Cor. 12, 4. v. 8, 9. urges against your selfe. For
though there is the very self same soule in the head and foot, and in
each part, yet it worketh otherwise in the head then in the foot; as
the spirit in the cheise of his Church, then his members; so as it is
the office of the head to decyde busyness, and not of the foot, so it be-
longs unto the head of the church and not to every particular crafts-
man to interpret scriptures; and verse 21 the self same doctrine is ex-
plicated in that it is sayd, For not by mans will was propheticie brought
at any tyme, but the holy men of God spake inspired by the Holy Ghost,
showing that the self same spirit wherewith they were writte and re-
sident in the church must interpret scripture. And that you ought
not condemne (as you doe) the uniforme consent of all the fathers of
all ages and nations. Thus dooth M. H. A. as a boie hoodwinckit
at blindman busse belabor himself and his own fellowes in stead of
his aduersaries.

81. And that which I bring for congruencie for the primacie of
S. Peter Act 15 ver: 7. where he would gather that if the Gentiles
were chosen by his mouth to heare the gospel that he was chosen al-
so to preach unto them: his inference is nothing to the purpose since
we graunt the Popes primacie is from God and not of the election
of men.

The Hist:

82. I graunt that Pope Stephen the 7. called Stephen 6 did of Pope
revoke many decrees (which yet are not definitions of Pope For Stephen
mosus in the peare 89. But this argues onely a violence in fact, and examined.

P 2

not

not an errore in doctrine, and faith. And hence I inferr that it argues an essential assistance of the holy Ghost that could mainteyn his church though in the hand of the bad, water the garde of the church through stonie water pipes, make his arke of Noe to floate though in the tempestuous flood Genes. 7, 8. mainteyn his church against hell gates. But all that can be opposed herein doth not prove that the Pope Stephen did this as the head of the church, but out of the violence of his private spirit, which appears in that Sigebertus notes that all that were with him reclaimed from that violent proceeding. And in the Council he did approve onely of his fact, being flattered by factious Cardinals Sergius Benedictus & Martinus.

Pope Formosus witnesseth for a holy man

83. Note also that at this unaccustomed course of the Pope the corporal church of Lateran fel down, and the Images of the church where Pope Formosus body was intombed did salute Formosus as Luitiphandus lib. 1. c. 8. witnesseth. And though I graunt that Pope Stephen was a wicked man in the course of his privat spirit, yet we may see the great respect that Fulco the Arch B: of Ghemes did humble and submissively salute him, which was not in regard of his particular defects but as he was head of the church. In which respect S. John the 9. that condemneth him and his complices, yet calles him Pope of happy memorie. All which motives makes a strong argument for us, that since of so many Popes so few could be taxed (though most of them unjustly of our adversaries) yet for all the wickednes of some God hath still preserved the unitie of faith; that although all the other sees have had many hereticks that have governed. Yet the sea of Rome had never any that by his definitive sentence did define heresie. And we have read of an Ariean Bishop promoted to the see of Rome that he might defend Arianism, yet he being elected to that sea he did condigne that heresie.

84. The Canonists that you cite, as to extend the power of the Pope above the lawe of God, no doubt are falsly understood or cited; But to disprove them in each particular I cannot, in that I am not so wel read in the canon lawe; and if I were I am in prison, and have not commoditie of booke, and to send for 10. or 12. great volumes to look 3. or 4 places that I assure me are either falsly alleaged or injuriously applied, will not quite cost, especially since I convince you of one especial untruth hereafter where you say the Canonists call and esteeme the Pope our Lord God the Pope.

85. But disfurnished of booke as I am I thought good to let the authour to the protestant pulpit babell, that hath no doubt scene & pondered the decretalls answer you, that on credit of some crackt & crackling Crashaw that ingrosses such babels for whole sale, whose citation or such like you are glad to retaile.

Decret. 40.
examined.

86. For that which the authour cites out of Decret 40. in appendice ad c. 6. The wordes of our Countreyman Boniface, famous for sanctitie of life and justly called the Apostle of Germanie. Where he sets

setts down rather a historie then a decree of doctrine, a matter of fact rather then a doctrinall definition. True it is he saies men rather sought instruction from the mouth of the Bishops then from mouth of holy scriptures, and tradition. Yet to show how farre he was from flatterie, he shewes that as the Pope may doe most good, so he is eternally scourged with the Divill himself, if he draw by his exāple others into hell. So that wee see he shewes rather what was done then what should be done. As if a man should say such a man is his Master, it followes not that he should approve the unnaturall maistership. **P**ea **S.** Bonifacē was so farre from preferring the Pope before God, that in the self same canon he teacheth the contrarie in *eadem appendice ad cap. 6. dist. 40.* Where he affirmes Christianitie doth depend of the Pope in *secundo loco post Deū* in the second place after God. ad c. 6. dist. 40.

Bonifacē
no flatter-
er of the
Pope.

87. And wheras *Decrētūm distīct. 19. c. 6.* where it is sayd that the decretall's are numbred amongst canonickall scriptures; that is to be understood in regard of the canonickall writings of the Councils, and not in regard of canonickall writings of the scriptures, in which sense both the beginning, bodie, and end of the book shewes that **G**ra-
tian speaketh.

88. As for that **M. H. A.** writes that the Pope can dispence against the lawe of nature, you must know that things may be prohibited by the lawe of nature after a threefold manner. First when there is a prohibition of a thing intrinsecall ill in it self, and that by no circumstance it may be made good, as to hate God or to lie; and this is indispensable to the Pope. 2. Other things are intrinsecall ill and prohibited till some matter or circumstance be changed, as to steal in extreme necessitie, or to kill and execute by publick authoritie; and in these the Pope can dispence according to the cessation of the matter or mutation of the circumstance: 3. Things in their nature may be commonly ill, yet for the publick good there may be given some dispensation, and so the Pope dooth dispense in mariages: if you would have satisfaction to what occurring doubt soever there-
in read, *Sanches de Matrimonio.*

How the P.
dispenseth
against the
law of na-
ture in som
sense.

My third Argument as I remember was this. That which hath still been a rule to them that have erred, cannot be a certain rule to direct all in faith: But the scripture interpreted by the privat spirit (as every one pretends given from God) hath led many into dangerous & most horrible errors, go the scriptures though directed by the private spirits interpretation cannot be a rule of faith. **M**y major is most certaine. **M**y minor is also certainly knownen, since ther was never yet any heresie so absurd or monstrous, that did not pretend to use for his weapon cited places of scripture, and their colla-
tions as the Arians, Pelagians, Semipelagians, Lutheranists & Calvinists, go that private spirits interpretation cannot be a certain rule

89.
My third
Argument.

rule to all.

90 To this Argument you saie I haue put to much strength, but you say I haue not whet the edge. All that you can bring against me is that you saie you can retort it on the private spirit of the Popes determinations and definitions: but you can not denie but that the churh hath more promises, and so consequently her visible head as I shall prove. And so I see howsoever you would not be cut with the edge, you care not much to admit a soze bruise by the blowes. And it is the greatest disgrace a man can haue still to be dyre beaten as you confess you are and are sure to be; But for your virtuall retorsion I shall actually answer you in his due place.

M. H. A.
contented
to be drie
beaten.

The uni-
form con-
sent of the
church
may easilie
distinguish
whether
scriptures
be racked.

Many
things
beleeved
not expres-
sed in
the writ-
tan word
or deduced
thence.

That
which is a
adequate
rule of
faith must
distinguish
what here-
le looser.

91. That you object out of the 1. Cor. 11, 19. Act. 15. 1, 2. Act. 15, 15, 16. etc. proves rather that there must be one visible supreme judge to decide controversies. As for your calumniations they are most proper to men of your coat, and rank: and when time, place, and paper wil scarce give sufficiēt vent to our reasons I wonder you should blow abroad these glassy bubbles breathed against the Sea Apostolick. But the best that you can answer is that they will serue your childdren of Amsterdam to run after. I never return your jests but provoked by you. Where you say that counsels and Fathers may be racked to favour heresie as well as the scriptures I denie that they can be, but that the uniforme and generall consent of the church may easily distinguish them.

92. My Fourth Argument as I take was this. **T**here be many things we beleevē by a divine, and not by a humaine act of faith which are not revealed in holy scripture, nor with such evidēce deduced out of holy scripture (if you exempt the authoritie of the church. My antecedent I proved by instances; that we beleevē against Helvidius our Ladies perpetuall virginitie; that God the holy Ghost proceedes from God the Father and the sonne as from one beginning; the twelve articles of our beleefe as they lie; the abstaining from strangled meat, baptising of infants, celebration of the Sabaoth on Sunday and not on Satterday, the receiving fasting and kneeling &c. All which I did urge against you. You answer you haue sufficient proof of these things that ar of faith; but you shew neither scripture, or denie them to be beleevē with a divine act of faith, or give reason why we practise other things out of scripture contrarie to the practise of the primitive church.

93. And when I haue twise or thise desired a distinct answer to each particular, you would satisfie me with your marvaile that I would haue you enter battaile with the Arians, Anti-Trinitarians &c. and haue you convince them by scriptures. And with great reason I prove I urge this: For since you aduenture to assigne an adequate rule of faith, you are bound to shewe me how this rule of yours is able to maintayne it self against whosoever, and to distinguish truth from falsehood, as I offer to doe by my assigned rule: So

that

that this is not to put on foot new questions, but it is properl^{ly} to
preffe the sooting of our cheife questions answer.

94. You proceed and would have me to mainteyne Tradition to
be the totall and not the partial rule of faith togither with the wri-
ten word of God. Hence you inferr that I gaunt some word of
God without tradition to be knownen. I answer the word of
God as it is extrinsecall the word of God and to be knownen of vs
depends of tradition, and the authoritie of the church. Though in-
trinsecallie and in it self it is the word of God though it be knownen
to none; so that you may see in what sense I make tradition to be the
rule of faith, and apostolical tradition also I affirmie to be also the
word of God though unwritten.

95. Here make you a long digression, and you shew what acts
kept by tradition are to be kept, and to be remembred to children, &
after ages; as you say to see the destruction of Rome, but we knowe
certainly the opposers by their oppositiō, will worke themselves their
destruction, and confusion of their Babylon. And we know that
Balaam in stedd of cursing Gods people did blesse them. John Fox
was your Nabucodonosor turned so out to grasse that he durst not
come neare the wall (by reason of a deep melancholie apprehension
for feare of being crased like an vynall.) As for the spanish Armadoe
whatsoever the Spaniards intended to doe here in England, our
Countrymen did performe much at Cales, howsoever they did speed
at Lisboone before. I answer onely this, God and St. George for
my religion, King, and Countreymen. I would doe that whiche be-
fitted a good subject, but these pour instances are malitious and o-
dious.

Intrinsicall
lie the
word of
God is so
of it self:
but to bee
knownen of
us it de-
pends of
the traditi-
on of the
Church.

96. To that plaine place 2. Thes. 2. v. 15. Therefore brethren
stand and hold the traditions which you have learned whether it be by
word of mouth or by epistle. This place is so playne that S. Chrysostom
affirms S. Paul herein to have meant of unwritten traditions,
that Doct. Whitaker saies his speech is herein verp unworthyp so
holpe a father. And that which you bring out of S. Chrysostom a-
gainst me, shewes that all sufficient precepts of manners and good
life are set down in scripture. That which you bring out of the 26.
of the Acts 22, we say that in tradition nothing is spoken besides
that is contrarie to the Apostles speeches. As for that which you
bring the 1. of the Cor. 14,37. is nothing to the purpose. For we doe
not deny but those things that are written are true. But if you
would have more plain places of scripture in defense of tradition, see
the 15. of the Acts 4. Where he in confirming of the church com-
mands them to keep the precepts of the Apostles, and what precepts S.
Paul meanes he explaines himself chap. 16. v. 4. He delivered unto
them to keep the decrees that were decreed of the Apostles, and auncient
ones that were at Hierusalem, which deliverie without question were
by word of mouth, what these decrees were it is uncertain by scrip-
ture.

THE
FOURTH
PART.

ture, though they may be kept by the help of tradition.

98. The fourth thing that I am to show is to prove how you walk in a vicious circle, proving the selfe same by the selfe same, as the authoritie of the scripture by your private spirit, and your privat spirit by the authoritie of the scripture, by which manner of proof you may prove any thing.

99. For first and formost you doe not distinguish what are scriptures and what are not, by the authoritie of the church. For so you should admit of all that she dooth receive, and if ye reject any thing that she hath doubted of you should as well as now refuse those bookeſ called Deutocanonicali of the old Testament, you should as well reject those Deutocanonicali of the new testament as the epistle to the Hebrewes, Judas epistle and the Apocalypſ, but the touch of your triall is the private spirit, and the unction not of the holpe Ghost, but of an addle head, and a ſelfe conceived phancie.

100. And that you like a blind baiard walk in this round though you may apprehend you have gone manyp a mile, and to show that walkes in a you have confirmd your ſelfe in the ſelfe same circle I prove.

Ioh. 15, 16.
Ioh. 16, 14.
Ioh. 3, 9, 11

Here it is
proved
that he
doth perte-
re principi-
um.

Mr H. A.
walkes in a
circle.

Io. 10, 27.

His diſ-
course is
unprofita-
ble.

101. For first I aske how you know the scripture of the Prophets and Apostles is Gods word; you answer the spirit of God, the testification and witness of the spirit, the anointing of the spirit doe teſtifie to you that they are written by God. But then againe I demand how you prove that you have that spirit of God this ſpirituall anointing.

You anſw. what man knoweth what is in him but the spirit of God that is in him 1. Cor. 2. He answers again that he can make no proof of that to another that is onely knowen to himself, & againe no man knoweth how the wind bloweth, or knowes how the bones do grow in the wombe of a woman, Eccles. 11, 5. it is the spirit that testifies 1. Joh. 5, 6. So that we ſee you prove the scripture by your private spirit, and your ſpirituall anointing, and you prove you have this spirit by the scripture. As if a child ſhould prove he were no bastard, in that his mother ſaies ſo, and ſhe likewife prove that ſhe her ſelfe were honest in that he ſaies ſo: Or prove the Church of Amsterdam to be a true church, in that the Amsterdaman spirit interpreting the scripture ſaies ſo. And that the Amsterdaman spirit is a true spirit, in that the Amsterdama spirit ſaies ſo. So I demand of you how you doe know the scripture to be Gods word, you answer out of the testification of the holy ghost; And how you know the internal teſtification is frō God, you answer likewife out of the scripture interpreted by the Spirit. My ſheep heares my voice, and how doe you know how it is the scripture? You answer by the teſtification of the inward spirit, ſo that we ſee your diſcourses like puppets have their motion frō one ſtring, & ſpeak by the mouth of the ſame interpreter.

102. But now to ſhow the falſhood and unprofitableness of your circular diſcourses, I demand what you hold the teſtification of the inward spirit to be. For you muſt hold that it proceeds from God,

as wel as your inward habit or act of faith: and then againe I aske Mr H. A. re
whether you be certaine by the certaintie of faith that you have this solution
inward act of faith that you have the testification of the spirit. Then circular,
I argue this certitude must proceed from an other testification, and fruitless &
that from another, and the other from another, so wee shall runne endlesse
headless in infinitum.

103. Besides I ask whether that testification of the spirit, since
it can not have his residence in the will, being a certaine perswasion
or speech of God belonging to the understanding; and so it must be a
certain notice or cognition. If it be obscure I aske how it is distingui-
shed frō faith: if it be clear & evident how is it to be distinguished frō
the knowldg or vision of a thing; so that wee see you affirme a thing
that in deed you doe not understand what it is.

104. But before I gathered your mind when you said the scri-
ptures of themselves are so cleare that by themselves they appeare
for scriptures, so that you seeme to resolve that which you beleieve in Mr H. A.
to the holie scriptures and the formal reason whp you beleieve it into resolution
the testification or perswasion of the spirit, yet this also you doe not uncertain
hold to alwapes. For other times you resolve both the one and the
other into the testification of the inward spirit with you most often,
which shewes your great inconstancie grounded on feare.

105. But admitting that you had onely sayd things to bee
beleeved, or fides externa were to be resolved into the scripture
onely. Yet so you should admit of as great an absurditie. For so
you should say the gospel of S. Mathew, or the whole scripture ta-
ken totally together are not canonical and authentick, nor that Mr.
H. Aynsw: is predestinated or that his sinns are remitted. All which
I prove. For nothing he is to beleieve, for which he hath not the ex-
presse word of God. But none of these are expressed in the word
of God.

If he will say he will gather these by necessa-
rie consequence; his adversaries may oppose him, and he can show
no certaintie; If he lie unto the inward testification of the spirit the
I inferr that the things to be beleeved ar not to be resolved into the
scriptures alone. So Mr H. A. eateth his own word though with-
out one graine of salt or pretence of reason. Yet to show this a lit-
tle more plaine I reason thus. Is the scripture the word of God?
you answer it is, and that without all question; But I demaund
how you know it is the word of God, if you answer by the testifica-
tion of your inward spirite, you ride your first circuit; If you say it No parcel
appeares by it self, this is not so plaine since most parts and parcels of scripture
of scripture have bene doubted of and that by schollers. Yet admit affirms the
scripture were so cleare a light by it self, yet you cannot avoid as whole scri-
p-
great a difficultie. For I aske whether you will prove the whole pture
scripture by the whole, and then every one will see you lie for refuge to be scri-
p-
ther which you ought to defend. If you say that the whole scrip- pture,
ture is proved by some particular parcell of scripture, you are bound
to shew me that which you can never performe, viz. that any part

He cannot
tell what
this inward
testificatio-
is.

Many ab-
surdities
sequeles of
his doctrin

of scripture dooth affirme the whole scripture and every part and parcel thereof to be scripture.

106. And if I should graunt you this, yet another absurditie at the sun of reason hath arrested you. For by what will you trie that particular parcel of scripture that so authoriseth al the rest to be scripture? Thus you see in defending your private spirit you have undergone the labours of Hercules, the difficulties arising as Hydraea heades two for one as one is dissolved.

107. Besides this opinion of theirs doth not onely lead a man into these endlesse windings, but it makes against common sense, that God should leave his holie scriptures so carelesse, at six and sevens unsettled that every heretick might challenge to himself to be taught from God, so that he might reject the authoritie of all the Fathers, which could not chuse but pusse up men with pride.

108. Against which men I reason thus, Whether the holie Fathers had this spirit of God or else they had not. If they had (as surely they should have if Mr H. A. did not fepnedly preferr them before him) then they infallible were instructed by his spirit in matters of faith, whp are their authorities rejected by Mr Henry Aynsworth as earth and ashes? If they had not, then this spirit is a new and so not a true spirit, since it differrs from that spirit that ruled the auncient fathers many whereof were the Apostles schollers.

109. But that the holie Fathers had this spirit I prove, since you cannot deny, but that they were of the elect & the sonnes of God, but they can not be of the elect and of the sonnes of God without his spirit John 10, 27. My sheep heare my voice 6. Joh. 4, 1. erunt omnes docibiles Dei. 1. Joh. 2, 27. You have no need that any teach you of ought. And here by better reason the places that you cited before for the proving of your privat spirit, return on your own head Joh. 14, 17. vers. 26. Joh. 15, 26. John 16, 14. Rom. 8, 9. 1. Joh. 2, 27. Joh. 3, 9. v. 11. & 8. Joh. 1, 5. 1. John 4, 1. there is no triall of the spirits, then to trie whether it be of God, but these mens spirit were of God since they were of the elect: And if you prescribe the tree of the spirit by the fruit Gal. 5, 22, 25, these mens virtues, learning, pietie (as you confesse) are to be preferred before your self.

109. Againe I will not onely prove your spirit to be dissonant fr̄ the holie fathers, but that it is not Apostolical; For if the Apostles had been inspired with this spirit every one had injoped it, so that by himself without the help of another he could have distinguished of truth from falsehood, what needed then a Conectio be held at Hierusalem, since every one could sufficently distinguish of this truth.

110. And to show further how your spirit is encompassed with difficulties I argue thus: This spirits testification is ever infallible or not. If it doe deceave them it is not of God; If it be still infallible how can ther come such varisus controversies in the Church of God.

111. If you answar this is ever infallible when it agrees with the

What should authorise that scripture that should give authēticness to all the rest.

By his opinion Gods providee is weakened

Whether the holie fathers had this spirit or not, makes a gainst him.

That the auncient fathers had this spirit.

Mr H. A. places of scripture reported on himself.

His spirit not Aposto lical.

the word of God to which it is to be compared. But then I argue if this spirit doth never testify but when it is read, what will they doe then if they were to dispute with a Turke, if he should deny the whole Bible, or about a controversie of the whole Bible whether it pretended be Canonical or noe?

But admit that the testification of the spirit were onely to be tried by the written word of God, How comes it then that the Lutherans and Calvynists are at such an unreconcilable dissencion in comparing the scriptures, This is my body, and this is my blood, by their private spirit's interpretation; every one contends to have this spirit, to have the true sense of the word. How will you then be able to settle these variances by the bare word to the liking of both.

112. And to answer the plaers that you doe or may be produced for the mainteyning of the privat spirit, I wil give generall grounds to answer all, answering some in particular. First then to that of grotudes John 10, 27. My sheep heare my voice, you must mark what sheep refelling he meanes, viz. the sheep that he committed to S. Peter as Pastor, the privat John 21, 17. feed my sheep. And not content with this he shewes spirits how these sheep should hear his voice Luk. 10. 6. He that heares you proove hears me, and he that contemns you contemns me. The other place is of Esai the Prophet 54. 13. I will give all my young learned &c. Jer. 31. 34. Herafter the man shall not teach his neighbour all shall know me from the least to the greatest Joh. 6. 45. out of which and such like places they falsly gather they have testification of the spirit.

113. But these men abuse scripture drawing it to their own sence; For these places and the like doth not prove that which they seeke, but onely show a threefold difference between the old testament and the new. First in that the Prophets did teach in the old testament but Christ Jesus himselfe did teach in the new Heb. 1. 1. Where our Saviour is said to have spoke to the Fathers in the Prophets but to vs in his Sonn: 2. Moses and the Prophets did propound to the people what they were to beleve, but Christ Jesus by his inward grace given them did help them to beleve, he not onyl teaching them by his voice, but also helping them by his grace. 3. that Moses and the Prophets did preach Christ onely to the Jewes, but Christ, and his Apostles to all nations Joh. 10. 18. in omnem terram exiit sonus eorum, so that interpreting what places soever you have or shal produce for the establishing of this privat spirit shall easilie be answered by referring them to these places.

A threefold difference between the old and new testament

The Catholike opinion defended from such a idle proove.

THE 5. PART

114. That I am to prove is to defend our Catholike opinion from such an idle proove or circular resolution of our faith. The which a idle that I may better performe some common grounds are to be handled before that being presupposed the difficults that oppose our opinion may be the better cleared.

115. First then we must ysuppose that since every Heathen or Jew

A general doctrine first to be presupposed.

Jew doth know by the light of nature that their is one God the author of all things, and that wee are created to serve and honor him, and that God is the rewarder of vertue and punisher of vice. And since by discourse he may naturally reach unto this, that although it was most free for God to create any thing or to will any thing ad extra, yet supposing that he hath created and so if not necessarily yet infallible by the excessive propension of his goodness, he doth propose to men the best and fittest meanes for his honor and divine service. And since the Marchical government is best as appeareth by necessary subordination of creatures, elements, nations, causes, beasts unto one supreme Mr. spring of all: So since God having created man would be worshipped of him; It is most readie to any mans discourse that he hath ordained one uniform kind of church or service to al people. The which as it cannot chuse but seem most probable to a man throu gh the great conveniencie and conquitie. Yet if we shall suppose that the multiplicite of religious and ceremonious service should as contradictiones or contraries thwart one another, so their supreme end. It would necessarily be gathered out of the compass of any reasonable reaching brain, that al these religiōs were not instituted of God and that everie man was bound to weigh & ponder the motives, and to see which religion had greater creditibilitie.

116. 2. This being presupposed I will prove that our Romaine Catholiche church compared with what religiōs soever of the Heathens, ceremonial of the Jewes, heresies, and sects of Christians, is to be preferred in any reasonable mans judgment before any of them. Since I will prove that the motives of our religion are of evident creditibilitie:

117. 3. I am to prove that the motives of our Catholick religion are to be and are of most evident creditibilitie, whether they be taken by themselves, or whether they be parralleld with the doctrine of the Gentile, Jewe, or heretick, and the motives of our religion must be of evident creditibilitie, appeareth out of the Psal. 92. Testimoniz tua credibilia facta sunt nimis. Heb. 2. the preaching of the Apostles is said to be confirmed by signes, and impracles; 2. if there were not motives of evident creditibilitie, no man yudēth should be thought to assent unto faith.

118. And that the motives of our religion are of evident creditibilitie appeareth in the particular relation of them.

119. The first motive of our religion is from the author of our religion who to have been is as certaine as that Alexander or Aristotle was. And that our Savieur did not teach false things of ignorance, or malice appeareth by his doctrine preaching and his vertues and power prophesied by the Prophets, and by the Apocalypses by the silence of oracles, of whom S. John Baptist honoured so by the verp Jewes for sanctitie of life doth give such testimonie of, who the Apostles also did testifie, and not of ignorance since they preach those

The author of our religion the first motive.

those things they saue; nor of mallice, or gaine, since they preached without any hope of temporal commoditie, or preferment, they being condemned and despised of all. And it appereas out of Josephus lib. 18. Antiquitatum, and by Tertullian libro contra Celsum, and Porphyrius where it is sayd Deos gentium etc. The Gods of the Gentiles pronounced Christ to bee wise and godly.

This argument S. Chrysost: orat. 2, et 3. contra Iacobos, et D. Augustin lib. de canticis Iudaeis.

The second motive.

120. The second Argument and motive of evident creditibilitie is taken out of particular prophecies concerning our Saviour; which motive Iustinus in his Qbus Orthodoxos q. 2. et 146. Tertull. in Apoll. c. 20. D. Chrysost: 18. in Iohannem. D. Aug: 1. De consensu Evangelico c. 28. usque ad finem. Also the prophecies of our Saviour, propagation of the Church, conversion of Gentiles, persecutions of Christians are daily seen to be fulfilled.

121. Hethereto all Christians may vsurpe these motives as their own: But when those that they shall seek to perswade shall aske of them what the essentiall pointes of their religion are without which it cannot stand: If they be demanded which of the Apostles scholars did teach these pointes of doctrine that they boast they teach, and say they have received different frō the Romane Catholik: grounds. Where their church hath lurke this thowsand five hundred pares. Whie none of the auncient Fathers writings are for them; no hystories the records of time; whether their nation was first converted to their religion, here they are gravell'd and can use no other or further motive, whiche hath been the reason why yet never any nation to this day hath been converted to their religion. To these and other questions of the self same nature Mr. H. A. durst not and yet dares not answer Y or no, though ther be 13. in number and of great moment set downe in my last letter.

122. But here our Church can gde forward with her third motive of mest evident creditibilitie, which is fetcht from the antiquitie of our religion, and doctrine; Which Argument S. August: contra epistolam Fausta: Manich. vseth. Iustinus also in adhortatio ad Gentes, Lact. lib. 2. Divinarum institut: c. 14. Cyrillus Alexand. contra Iul: Aug. 18. de civit. Dei c. 18. Iosephus the record of our antiquitie libro 1. contra Apionem shewes that it exceeds all prophane monuments. Iustin: Apolog: 2. Tertull. Apolog. c. 19. et alij. And if wee understand of Christ Jesus and the Apostles doctrine, it appereas by the perpetual succession of Bishops from S. Peters chaire, which Argument Irenaeus lib. 3, c. 3. Tertull. De præscript. c. 6. et Hieron: contra Lucifer: versus fine in useth to prove our church to be the most auncient, true, and Apostolical church.

The third
motive
antiquitie.

123. Which antiquitie also doth appere out of the name Catholickie which wee have still retayned though our adversaries have laboured what in them lieth to deface that name, so the Montanists called

Our Antiquitie included in the name Catholick.

Bera in prefatione novi testa. printed 1565. calls the name catholick a vaine word; Humfrei in vita Iuelli a vaine terme pag 113. Sutleif in his chalenge pag 3. fruicless name: the like did Gaudentius as appeareth out of S. Aug. lib. 2. contra Gaud. c. 25.

Muscul: in his preface locorum commu: for catholick church in the creed reade christian church.

5 Motive

an immaculate law converting soules.

125 The first motive is out of the admirable and divine manner of promulgating our faith both in the Apostles tyme and in their Apostolicall followers, that our faith should be first established by poore fisherme, 2 in that the things they preached wet against mens wil and against the haire of humaine inclination. 3 In that they did p. rswade men to this religio not with hope of privat lucre or styes of honoz, but by counselling of a perfect resignatiō of our wils to God in all things. 4 In that by the efficacie of this their doctrine most potent eloquent and learned men have been converted, according to that the 1 Cor. 2. 2. De brethren our vocation qua non multi sapientes, which Argument Iustinius Apolog: 2. Christ. homil. 34. in Math. Aug. 22. de civit: dei. c. 5. Damasc. 4. de sive c. 4. useth.

6 Motive

the power
of myra-
cles

126. The 6 Motive is that since God and his servants have been ever manifested from deluders, and imposters by true mira- cles doon to the profit of man, and not for ostentation as appear- eth in the conflict of Moseſ and Aaron with Pharoes Magi Exo. 8. Elias with Baals Prophets: B. S. Peter with Simon Ma- gus as Egisippus relates. Of Eugenius the Catholick Bpshop with Cittola the Ariā Bpshop as Greg. Turonensis witnesseth lib. 3. Hist. c. 3. The which success hath animated our Catholicks to vrge the Gentiles to the triall of their religion by true miracles as Ar- nobius lib. 1. et Tertull. apolog. lib. 23. And S. Joh. 5. our Saviour affirms that the works he did, gave a greater testimonie of him, then the testimonie of S. John Baptist; and Joh 8. We know that thou comes from God. And Exodi 4. Whereas Moseſ objected that the people would not heare him, he gave him the power of mira- cles. And as our Saviour useth this Argument Joh. 10. If you will not beleeve me se. So S. Chrysost. homil. 3 in 2 Cor. Tertul. in a- pologet. c. 27. Arnobius lib. 1. useth the like.

7 Motive

127 The seaventh motive which S. Chrysost. useth homil 26 in Mat. D. Hier. c. 9. in Mat. Lact. lib. 3. institut. divinarum c. 23: is ta- ken from the efficacie of our doctrine that did stopp the mouthes of the

called Catholicks Psychia that is anima- les in that they refused to observe their three fasts; and the Calvinists termes vs Papists; But al in vaine. For no sooner can a man aske where a catholick dwells, but presently they will direct them to some of vs, which arguēt S. Aug. useth.

124. Our 4. Argument may be the sancti- tie of our doctrine, teaching most congruous to reason, and so behooful in respect of God, our neighbour and our selfs, as appeareth by our fasts, religious bowes of Christo, so that all is conformable to that of the Psal. 18. his law is

of the idols, and hath resisted heresies of all ages: see Ruff. lib. 10. c. 10 et. Victorini lib. 1. de persecut. Vandal. And those that were sent of the Jewes did acknowledg this motive Joh. 7. Never any man spoke like this man.

128. The 8. motive is the great constantie of our religion that hath flourished by the persecutio[n] of the Gentiles, & of heretics whereas so many great opposers heretics have buried themselves & their names in oblivion: This Arg: used Gamaliel Act. 5. If this work be not of God it wil be dissolved. This argum: Tertullian useth against Scapulā et apolog. c. vltimo et Iustin. in dialog cum Tryphon. S. Aug. lib. 22. de civitate dei c. 6.

129. The 9. Motive is of the great and constant martyrdome of infinit people that of all nations, sects, and conditions have died for our religion. Iust. Martyr in his Apolog: ad Senat. Rom. acknowledgeth that he was most moved with this motive. Lact. lib. 1. Iust. c. 13. et 14. whiche motive must have as all the rest relation to one another. For it is the cause and not the paine that makes a Martpr: and So Sanguis Martyrum est semen Christianorum Tertull. apol. c. vltimo.

130. The 10. motive is by the prodigious, brittely and most infortunate death of most of the opposers of our religion: see Medina lib. de certa fide in deum; this Argument Tertullian useth against Scapulā et D. Chrysost. orations contra Iudios; It were well Mr. H. Apisworth you would teach your children the truth of these traditions.

131. The 11. Motive is the testimonie given by our aduersaries themselves of vs. Iosephus lib. 18. antiqu: gives testimonie of Christ, the Sybillaes, Laetantius lib. 1. c. 5. 6. et 7. Iust. in 2. Apolog: brings the commendations of 3 severall Emperors of Christians; Plautus 2. in Tertull. in Apolog. c. 2. writ an epistle to Trajan the Emperor in commendation of Christians; Protestants say we Catholicks dyng so mane be saved, that the Fathers confessed papists were verituous holly men, this motive S. Aug. his book de civitate dei saies is of great force to confirme any doctrine. Socrates lib. 4. c. 17. et Theod. lib. 4. c. vltimo affirmes that barbarous nations elected Christians for governors.

132. The 12. Motive is the inward motions, inspirations, illustrations, and internall consolations that Catholicks find in their religion, and spiritual exercizes which S. Thomas Aquinas that well had drunk of that spirituall fountaine, acknowledgeth to be a cheife motive in 2. 29. 2. ar. 6.

133. Out of all these I straine up first demonstration of the truth of our Catholick religio against Gentiles, Jewes, & heretics. That Demonstra- doctrine is most evident credible, whose autho[r] is of an inestimable ve- rite, and singular sanctity; who also was prophesied before by many Catholick holy men, and containes nothing contrarye to the light of nature truth. of repugnant to manners, but contrariwise is a doctrine of great

wisdom, sanctity integrarie and efficacie, which by the infinite propagation thereof, & by many myracles hath beene vsuallie confirmed, which hath remained firme and stable against all persecutions of Gentiles Jewes and Hereticks; For the profession and defence of which doctrine, infinite men of all sects, ages & conditions, have most willingly suffered exquisit torment; Whose professors have been most holpe illuminated men. But our Christian religion is this, as appeareth by a particular induction, so our religion is most evident credible.

The secōd
Dēmonstra-
tion

134. The second Demonstration that I make for the confirming of this former is thus taken out of Gods divine providence he hath of al our humane actions especiallie touching those actions as touch the eternall felicitie or honestie of marners, and about the true worship of himselfe: so it is against his providence that a man directed by so many prudentiall motives, especially since his faith is sufficient, be prooued to all to be beleaved. But God hath permitted our Catholicke cause to be warranted by all these most credible motives: so it is most evident that our religion is from God and most true.

135. These being presupposed it is the part of a prudent man to assent unto many motives of creditibilitie, especially hading received a precept of faith and in generall having well pondered them, he is bound to dispose himself unto a pious affection that he may give a firme consent by the working of the Holy Ghost in particular to that doctrine and faith warraanted by so many evident motives of creditibilitie.

136. These motives of evident creditibilitie being hic et nunc assented unto, here wee come to resolve our principal intended doubt of the resolution of our faith; presupposing still that the formal motive of our faith is the first veritie, or authoritie of God obscurely repealing.

137. Now since to faith there concur two judgments, the one evident of the creditibilitie of the thing to be beleaved, the other an obscure but a certaine beleefe of the veritie of the thing to be beleaved, so wee see there is a twofold resolution. viz. of the resolution of the evident, and certaine judgment of creditibilitie; and of the second of our judgment certaine but obscure.

138. First then I say our evident judgment of the creditibilitie of the thing being rather presupposed, then presupposing an act of faith is resolved only into these related motives of creditibilitie, & into the foresaid humaine inducments as into the formal reason of our beleaving.

139. Secondly I say that everie one according to his capacitie is to have the foresaid certaine, and evident judgment of creditibilitie before he shal an act of faith, that prudently he may be judged to give his assent. So the Samaritanes are said to beleeve for the word of the Samaritan woman, so the Regulus is said to beleeve for the recovered health of his sonne, So the Centurion is said to beleeve for the signes

To faith
two judg-
ments re-
quired
Into what
one evidēt
judgmēt of
credibilitie
is to be re-
solved into.

That this
evidēt judg-
ment is to
be had be-
fore an act
of faith.

the signes of the passion of our Saviour; And to this end our Saviour gave power to his disciples of confirming their doctrine by myracles Predicaverunt &c. They preached our Lord cooperating etc. And S. Aug. lib. 1. ad Simplic. q. 2. demaundis this quis potest credere nisi aliqua vocatione; et de spiritu et littera c. 34. He affirmitis it thus Neq; e. anima rationalis &c. For neither a reasonable soule can beleue with a free will, if there be no vocation or persuasione, for which he should beleue.

140 Thirdly I affirme our certaine yet inevident judgment of the truth of the points of our faith to be beleaved, & so the assent of our faith if it be as it ought; that is if it be accomodated & proportioned unto the object, & end of our faith as it is necessary unto salvation, doth eyther require a particular motion of the Holy Ghost, or an infused habit of faith, as it appeareth out of the 7. chapter of the Transcendentum Contra. and out of the Trident. Sels. 6. c. 5. et canone 5. Where it is affirmed, that without Gods preventing grace, and the illuminatio of the holy Ghost, no man can beleue things reveled as he ought, that is that Gods justifying grace be given him.

141. Fourthly I affirme that this certaine and inevident judgment of the truth of our faith into these humain reasons and motives as into the moving, applying, and impulsive cause, but not as into the formal motive of beleeving. And the selfe same judgment is resolved into the supernatural light as into the true efficient cause of that certitude and proportion which it hath with his adequate object and end both being supernatural. In to what our certaine inevident judgment is to be resolved into

142. If I be demaunded therefore whie I beleue 3. persons and one God, or any other thing. I answer if you aske of me the formal reason whie I assent. I answer, I beleue because God hath revealed it. If I be then aske how I know God hath revealed it. I Whie I answer I doe not evidently know this though certainly I know it beleue 2. for the same revelation, and infallible authoritie, which the church of my article God as an intrinscal condition or application, applies to me to be of our be beleaved.

143. But if I be further questioned, since the revelation of God, Whie I and the proposing are both obscure and inevident, how comes it the certainly that I certainly and evidently doe beleue. and evi.

144. I answer then I retorne unto the motives of evident credency that maie induce any prudent man to beleue that faith, and beleue. That the church warranted by so many motives.

145. Neither is here contained any vicious circle between the authority committed to the church; as I have before convinced you in point no circle groundes to commit. For first the authority of God revealing in ver. herein. tue of which the infallibilitie of the proposition is beleaved, and the Two di- selfe same infallible proposition in vertue of which we beleue that ver. ob- God saies and reveales, hath two diverse objects. For the object of objects. the infallible proposition is that God reveales, And the object that

Whiche in
our opini-
on ther is
no circle.

Wee are
free from a
circle.

See 150.

God reveales, or of the revelation of God is the veritie beleaved.

146. 2. I saie in that when out of the authoritie of God re-
vealing is given the formal reason of our beleaving; the motive is
given by the formal cause. But when out of the infallible proposing
of the church, a reason is given whiche we beleave the divine revelati-
on. If it be understood aright it is not to be given by a formal cause
or motive; but by an intrinsicall and requisite application of the
motive whiche we beleave, which is doone by the proposing of it by
the church, so that ther is no circle ab eodem in idem, secundum idem,
which Aristotle only cōdemans 1. Post. text. 5. as I have shewed before.

147. Yet to goe one degree further in shewing how we are free
in another regard from this mere circular, and strictless resolu-
tion of theirs, I presuppose that then is committed a circle when the
selfe same is proved by the selfe same to him that graunteth neither
or doth equallie deny both, or doubteth of both. For prooef of which
we learne out of Aristotle that we ought to proceed from that which
is knownen to that which is not knownen: or at least from that which
is graunted to that which is not graunted, for so we shall proceed
from that which is knownen after a manner, to that which is not
knownen.

148. Whence I inferr that he should cōmit this circular discourse
that to an Ethnick that equally should denie both scripture and the
infallibilitie of the church, should prove that the scripture were of
divine authoritie in that the church teacheth vs it; and the church of
infallible authoritie in that the scripture teacheth vs it. But to a
protestant that admitts of most of the scripture, it is no circle to prove
the infallibilitie of the church which he denies from the scripture
which he admitts of: but first you do not give a resolutiō of your fai:sh
(as I doe) that is powerful against Ethnick or heretic: 2. though
wee admit of scripture yet wee cannot be vrged therewito by you;
that receiving from the church the scripture, will not beleave all
that she proposeth alike to be beleaved.

149. The foresaid manner of prooef is vsuallyl both in the scrip-
ture and in ancient Fathers. The Pharisees did admit of Moses,
and denie Christ. Therfore our Saviour convinced them with these
words Joh. 5. 46. If you did beleave Moses you would beleave me
soe he gave testimonie of me. Againe contrariwise the Manichees
did admit of Christ and the gospel, & did deny Moses and the Pro-
phets, & therfore S. Aug. contra Faustu Manichaeū & in his book lib. 1.
de moribus Ecclesiar Catholice c. 1. et seq. did convince the Mani-
chees. The like manner of proceeding wee take to instruct a Catho-
lick that should denie any parcel of scripture, wee convince him by
the judgment of the church to whom he submits himselfe. And Hereti-
cs that denie tradition, the church and the Popes authoritie wee
convince them out of scripture & out of the writings & uniform con-
sent of the holy Fathers thousands of whom M. H. A. saies he pre-
ferrers

ferres for wisdom, truth, and holiness before himself, whose universall
consent of them living in all times, being most expert in tonges,
neare our Saviour's times; in any of them being the Apostles schol-
lers not partiall to either of our causes, writing so long before, many
delivering matters of factes that doth prove or confirme many pointes
of our doctrine, I cannot see how you can denie them: especially since
you saie you admit so farr of them as theyp agree with scripture. For
S. Hieron translated it, S. Ambrose, S. Aug. S. Greg. S. Bar-
nard interpreted it; and theyp all cite many places of scripture
to prove fundamentall pointes of doctrine of our religion. But I
shewed how the holie Fathers agreed with scripture to which you
are silent.

150. But that you doe not proceed after the self same manner is
plaine. For though you abound with wrested places of scripture
which we admit of all in their true sence: Yet you denie the interpre-
tation of the Fathers interpreting the scripture; that by common
consent and your owne graunt should better understand them then
you: And wee doe not admit of scriptures as a sufficient proofe by
themselves, but togither with the interpretation of the holy Fa-
thers; of whom by your own words you should admit of since you
pref. r their wisdome, truth, and holynes before your selfe.

151. Wherfore then J. D. H. Would you have me beleieve you alleaging onely scripture for your self, & in sense depraved, before the help of Fathers that cite scriptures both for them and vs; and whose judgment you saie you preferr before your selfe. For first you intangle your selfe in an endless circle. For you prove the privat spirit to be true in that the written word saies as interpreted by you that it is true; and you prove the written word to bee true by the private spirit, both which wee denie; since we will have neither the written word alone, or privat spirit to be the rule of our faith. And you doe not only commit a circle but perswade against your owne perswasion; since you would have me to beleieve you onely citing scriptures, before thow sand Fathers citing scriptures also, whose worth by so many titles you preferr before your selfe; surely, surely you have no giuse in perswasion.

That I should not beleieve him himselfe, per-
suades me M. H. A. woven vp in an end-
less bottō.

152. And not onely thus vreasonable doe you proceed, but as
the Manichies to S. August. you object many places of scripture,
whose inferencies still are Noli Catholicis credere, doe not beleue the
Catholicks; I can then returne you this answer with St. Aug.
non recte facies per Euāgeliū me cogere ad Manichæi fidem q. ipsi Evāge-
lio Catholicis predictibus credidi You doe not wel by scriptureg ci-
ted from the gospel to vrge me to beleue your Brownisme against
the Catholick faith. For this Gospel out of which you cite these
wordes and wrested places, I received frō ehe Catholick church,
from whence you would dissuade me.

Catholicis prædicati- bus.

The 6. Part

The mayntaine sentence at least with a generall counsel is sufficient to determine all controversies, and is a sufficient groundworke of faith. This you saie I propound faintly in that I did allege I did not of purpose dispute it; though as you object it was the maine question.

al Mr. H. A. argument 154. I answer most true it is according to my answer wherin I did have bene voluntarily, peisid to this to which by force of argument I was never urged, so it is the maine drift of the question. But in regard of the How the satisfaction of you or your arguments it is not the maine question. judgment of the church & in what sense is in- lassible. The Catholick church is the rule of faith in manifold sensces.

Hervæus interpre-
ted vide n. 165. Mat 10. 2. Mat 17. 1. Marci 9. 2. Marci 4. 33. Luc. 8. 51. et 18. Ioh. 21. 2. 18. 11. Ioh. 3. 1. Ioh. 8. 1. 10. Mat. 2. Marc. 3. Luke. 6. To be na- med stil first, rather argues pri- macie of authoritie then of or- der.

154. For when I saie there is something els required besides the written word to make it a compleat rule of faith. I did not answer faintly when I graunted more then that to which I was urged. For your Argument required to know how the judgment of the church and in what sense might be infallible, might have a manifold sense. For if you take the definition of the church; for the consent of all the fathers & doctors of the church so it is infallible. If you take it for a general Council confirmed by the Pope so it is also of infallible authoritie: If you take it for the definition of the Pope with the council of Cardinals defining ex cathedra, so it is of infallible authoritie. And since in all these sensces the Catholick church is an indiffricte rule to determine a matter of faith, and to interpret the scriptures, I did not therefore faintly answer when I insisted on the last.

155. As for your rhetorickall flourish, and forged resolution of my faith, I have sufficiently excluded our opinion from that circle in which you stick fast. Hervæus whē he saies the Pope is virtually the whole church, meanes nothing else; but that he is the spiritual head to direct the whole church by the infallible assistance of the holy Ghost.

156. As for my vellitation those few that I brought were sufficient to overthrow your groundes opinion. As for my reasons in the armadoe of mine as you terme the, that you saie wil never enter the feild. It may be well they scorn to oppose one that lies at their fellowes mercie alreadp.

157. Now you come to examin the prerogatives of S. Peter: Out of the whole series of which, & the circumstances therof & not onely out of each particular I drawe an infallible Argument, but you in answering them rather seeke to shun or avoid a blow then to give any.

158. First you graunt that ever almost S. Peter is named first of the Apostles, you except some 3. or 4. places; but you cite none, though otherwise most frequent in multiplicite of cited places to no purpose. Hence you graunt that primacie of order and not of authoritie may be gathered: You saie this gratis: But since the holy Ghost doth not repeat this primacie to no purpose, surely there his authoritie above his other bretherē is argued thence. And since to be named first through the whol scripture rather argues primacie of authoritie then of order. Why should not wee rather inferr the usual then the unusual significacie, especiallie sincē in all records wee see the priorite of

ie of the place is given to the prehencitnencie of the person.

159. But let us examhi one place the 10. of Mat 2. And the names of the 12. Apostles be these. The first Simon who is called Peter, and Andrew his brother, and so Marci. 3. Luc. 6. he is still named first. Which cannot bee understood of prioritie of your order you understanding therby prioritie of peares or vocatio. Since S. Andrew that is named next excelled S. Peter in peares, & was first called. As S. Ambr. witnesseth on the 2. of the Cor. 12. and he inferreth then that although S. Andrew was his elder, yet S. Peter was his superior. This place made so much for this that Theodorus Beza although he confesseth all copies agreed herein; yet he would have this word first to be soisid in: see Beza in the annotations of the new testamet 556.

As for that of the Galatians where S. Paul not numbering or reckoning the Apostles of set purpose (as the 3. Euangelists doe) mentioneth first S. James Bishop of Jerusalem, whom first he met; and who led him unto the other Apostles as it appeareth Act 21. S. James first. Calvin seeing in his conscience the soire of this Argument (at which you wink) grants that hence may be gathered that he was first of the 12. Apostles, but not the head of the whole world.

160. As for that which you object the 21. of the Apocalypsis 19. where the foundation of the wall of the citie is described to be adorned with pretious stones. And then you infer in that in the Preists habit or ornament the Jasper whch is as you say the stone of Benjamin: by his place makes against you, if I would plaie the part of a Cabballist or naturalist: But the scripture it self Exod. 28, v. 18, 19. confutes you. For there in the first place is said to be placed the stone Sardius, Topazius and Smaragdus. In the second the Carbuncle, the Saphirus, and the Jaspis. So that we see the Jaspis or the stone Benjamin by your doctrine should not have the first place.

161. Secondly against my congruitie alleaged for S. Peters prioritie Math. 14. 29. where S. Peter walkes upon the water. Out of which place S. Chrysostom homil. 57. and S. Bernard lib. 2. de consider: ad Eugeniu doth infer S. Peters prerogative above the other Apostles, you say rather argues his weakness of faith. Whereas indeed S. Peters words if thou be the sonn of God are an argument of confidence, and believing manifested by the word following command me to come upon the waters; And that our Saviour argued S. Peter of little faith, was when he feared the strong winde, and began to sink, not for his walking upon the waters before others, no other habing with that firmenes of faith assid or attempted to come to our Sav: though they saw him. Those places cited 2. King. 2. Dan. 3. 25. Heb. 11. 34. proves that ever such examples doe not prove superioritie, or of dignitie before others which wee intend not to prove; but onely that this together with many other circumstances doe prove superiority of S. Peter.

162. 3. Our Saviour calls S. Peter the rocke, and saies an

The 10 of
S Mat. 2.
examined

S. Andr. el-
der & cal-
led before
S. Peter.

Whie S.
Paul ment
tioneth S.
James first.

21. of the
Apoc. 19.
makes a-
gainst him-
self if it
prove
ought in
reference
to that of
Exo. 28. v.
18, 19.

2. S. Peter
walkes on
the water.

He is cal-
ed by our
Saviour
the rocke

this rocke I will buld my church, and that hell gates shall not pre-
vaile against him. First you saie John the 10. 27. 28. 29. that hell
gates shal not prevaile against the just; which if you understand in
the Calvinistical sence that one once justified can not be againe the
child of wrath, whitch is a most horribble falsehood and against the
holp scriptures, Roma. 11. 20. but thow by faith dooth stand, be not
highly wise but feare; et: 21. Revel. 2. 5. But if not, I come to the,
and will move thy candlestick out of his place.

163. It is against the principles of faith; since so all Christians
being truely baptised and so regenerated in grace, could not sinne to
death and so all should bee saved.

164. You take it for a great matter that I graunt the Pope mai-
sinne in matter of fact, & be reprobated if he die in mortal sinne. It
is our Catholick doctrine, and the Pope goes to confession comonly
ofteener then any ordinarie Preist; yet this proves nothing that the
Divill prevailes against him as he is head of the church, as he be-
stines ex cathedra. As soz your blasphemous speeches toerne out of the
Apocalyps, in his place I shall returne them on your owne head,
and of the hereticall sonnes your father.

165. 4. You object against that which I cite out of S. Luk.
22. 31. And our Lord said Simon Simon; Behold Sathan hath re-
quired to have you to sift as wheat, But I have praied for thee that
thep faith mai not faile thee, and thou once converted confirme thy
brethre, you answer that the other Apostles were to confirm their bre-
thre, I answer as particular pastoz Act. 14. 22. et 15. 41. & 32. 1 Thes.
3. 2. Apoc. 3. 2. but not as the supreme pastoz by special assistance of
Gods grace, disigned here to confirme his brethren. S. Aug. lib. 9.
novi testamenti q. 75. to: 4. teacheth that Christ praying for Peter prai-
ed for the rest because in the pastoz and prelate the people are correc-
ted or amended. And S. Cyprian Epist. 55. n: 6. saies that hence in-
fidelitie or a false faith cannot fasten on S. Peter, and in the selfe
same chap. he affirmes though there were 12. Apostles, yet for keep-
ing unitie he would have one head of all. You saie you will consent
with the holie Fathers so farr forth as they agree with scripture;
Whie will not you consent then unto them when they alleagi thus
scripture for the Popes primacie? But I proved that you admitted
the so farr as they agree to scripture that is to your owne phantie,
to which as guiltye, you are al togither silent. As for the places cited
by you Act. 14. v. 22. I finde therein nothing to your purpose but a
grosse corruption of the holie text in your opinio translating presby-
ter, Elder, which soundes as well as if you would translate the Ma-
jor of London the Elder, against the common understanding and use
of the word. But in the old testamēt you translate sacerdos a Preist;
and yet here you translate Elder.

166. That which you prove the 16. of the Act. 41. proves that
S. Paul did confirme particular churches; but not the whole church
as head

So Hervz-
it is to be
interpre-
ted n. 155.

as head by office; and in that he commanded them to keep the Apostles precepts and the ancients, proves tradition against you. And that particular pastors precepts are to bee kept, & not onely things expressed in the write word. That the 32. ver. affirmes that particular may particularly comfort others; the 1 of the Thess. 3. 2. proves onely, that Timothie was sent particularly onely to confirme them; and the like can onely be inferred out of the third of the Apoc. 2. which is so farr from proving the speciall confirmation promised to S. Peter that the confirmation is by the vigilencie of one that had the name, onely to live &c. Thus wee though you object my objections bleede; I am assured your wretched places as poore lame souldiers are to retreat on crutches.

167. 5. I gathered by a congruentie that S. Peter was head in that his feet were first washed by our Saviour, Joh. 13. 6. 7. where presently after he had spoke of washing, the text saies. He cometh therefore to Peter, by therefore hath reference to washing, and to S. Peters first washing: you stand not much hereupon, but according to the opinion of most of the ancient fathers you admitt S. Peter was first washed. Onely you except that he shewed greater weakness then his brethren. I answer, that his refusing to wash was out of a respective love that he had to our Saviour, but understanding presently that of our Saviour, If I wash the not, v. 8. S. Peter to show he had a perfect resignation (not expressed by any of the rest) he presently peildeþ, Lord not onely my feet, but also my hands and head.

168. 6. I inferr that S. Peter onely received a revealed promise of his Martyrdome but here you that slight any thing objects that performance is more then the promise. And S. Stephen & James Act. 12. 2. 7. 19. suffered Martyrdome before; I answer, that an assured promise absolutely to come is not worse but rather better then an accelerated performance, if the performance of the other be differred for greater good as S. Peters was: And the theise on the crosse for dying repenant, made challenge a crowne of glorie as Christ Jesus promised him, and not to bee the head of the church as it was promised to S. Peter.

169. 7. I gathered S. Peters preheminence above others in that Act. 2. v. 14. S. Peter as the head of the rest made the first sermon when the Jewes objected they were ful of wine. But Peter standing with the eleven lifted vp his voice and spake to them, pe men Jewes, and all that dwell at Hierusalem etc. v. 15. he answers for the rest. For these are not drunck as you suppose: and that he was not onely superior in age, or order onely I have shewe. Therfore Mr. B. A. doth as it were graunt this and with that the Pope were as forward as S. Peter in these, and such good offices. I wish also that wee had also that abundance of Gods especiall grace that was given to the Apostles. But you cannot denie but that S. Leo, an-

diverse other Popes that you condemn have been forward in preaching.

Sac. 5. Am.
brose
serm. 68.
gather out
of S. Peters
working
of the first
miracle,
that he
was head
of the
church.

170. I inferr 8. the preheminence of S. Peter in that the first miracle was doone by him. You here more merily then seriously answer that I shall work a second miracle in converting you, if from this though graunted by you I could prove him head as wee expound it. I answer from most of these congruencies solely by themselves I doe not bring any convincing argument, but from the whole series of them together I doe convince you, since you cannot denie but the Apostle whome our Saviour first names, promiseth speciall assistance, calls him the rock, first washeth his feet; that sits ever first; first in all assemblies speakes, doth the first miracles, must needs bee head of all the rest, or else all these primarie offices should not casually or commonly happen: Since then if you were not through obstinacie hindred you would bee converted, I admitt that the first miracle was speaking of tongues Act. 2. 7. 11. but I speake of deuine miracles and beneficall to others, and in his first preaching I shewed he had preheminence above others.

171. 9. I inferrred that S. Peter was head in that as supreme judge he condemned the hypocritie of Ananias and Sapphirus of Act. 5. which was the sentence of excommunication by S. Aug. judgment lib. 3. contra epist. Parmenti. c. 29. to 7. And that S. Peter did give the first judicall excommunication, both it not in ferr that he was the head?

172. That which you object out of the 1 of Tim. 2. & Act. 13. 11. proves that S. Paul excommunicated some, but it doth not prove that he exercised that judiciall authortie first, therfore it proves nothing.

173. 10. I inferr S. Peters prerogative in that he first discovered Symon Magus & condemned him; to which place you make an outroade in objected symonies committed by the Pope; when you might seeth your instances nearer home.

174. After all these prooesses breifly touched, and congruencies I inferred thus. All these, and other circumstances concerning S. Peter shewes manifestly that S. Peter had preheminencie above the other of the Apostles; that he is rock and head of the church: Now they have urged I desire not to bee my owne judge, but referr my selfe to the indifferent judgment of the reader.

175. And that this preheminence of S. Peter was ouly in order I have proved and will hereafter prove. The place that you bring 28. of Math. 16. 20. but that particular men are to bee joyned as witnesses; and that God heares the congregation of the church praying. But that which you bring S. John 20. 21. 22. 23. I could prove that the church of God by the mission of the Apostles remains for ever. That the church is to be heard as Christ himselfe by the comparative mission: As my Father sends me so I send you. I might inferr priesthood; and might from the verse 25. inferr with the holie fathers.

Fathers; power to forgive sinnes; but it is sufficient that your place cited proves nothing, and if it be proved ought it were equalitie of order, and not of jurisdiction.

176. And whereas I inferr a reason in breife that the legacie of S. Peters primacie was so particularly distinguished that no man can doubt thereof, Since his owne old name is specified there Simon; his fathers name the sonne of Jonas, and his owne imposed name: Peter et Cephas, you saie you doe not impugne the priviledge of Peter, but that I doe impugne the testamēt of the Apostles, which I have shewed and shall still show is a great vistruth.

177. And that I doe not impugne our Saviour the head of the church, when I make our Saviour the head of the church, when I make Saint Peter the ministeriall and subordinate head to him: I prooved that as God is said to bee our onely Father; Mat. 23.9. And yet it is said that wee have many fathers. Christ Jesus is said to bee the foundation, 1 Cor. 3.11. And yet the Apostles are said to bee foundations Ephes. 2.20. So Christ Jesus 2 Sam. 22. S. Mat. 13.32. 1 Cor. 10.4. Ephes. 5.23. he is said to be the roche and head. And S. Basil 1. de penitentia saies, Though Peter bee a rock, yet he is not a roche as Christ, for Christ is immovable by himselfe; he is the light; And the Apostles also are said to bee lights, 2 Mat. 5.14. He is Preist, and yet he made Preists.

178. When I saie Petros ethier signifies a roche or a stone, you bidde me produce any learned authoritie for it. I answer I could produce many. But I appeale for this cyne to your owne consciētēs since Christ spake, Mat. 16. in the Sprick language in which there is no difference betwene a roche or a stōne, Petrus or Petra. Bea though Petrus and Petra differ in termination in the Greek, yet they indifferently signifie a roche or a stone as the protestants tranlate Joh. 1.42. And that S. Peter was still accounted the rock, and head of the church, appears by that place of S. August. lib. 1. retract. c. 21. that you cited against me. But I see in conscience you are satisfied of S. Aug. opinion that you are silent. And Tertull: de prescript: Orig. homil. 5 in Exodum. Stus. Cypr. de vnitate Ecclesiaz; Stus. Ambrosius sermone 47. et 68. et lib. 6. in c. 9. Luc. 1. verie one affir. Cephae signifieth mung that the church was builded on S. Peter.

179. Where I saie that it was Petros in the masculine gender, in that the masculine gender was most fittest for a man, But that which that our Saviour, the first of Peter 2, 8. was named a rock might is the fōwell bee since all that admitted of his doctrine would never denie, but that he was head of the church, so there was no need to change house is in the gender as there is here.

You care me that I on Optatus credit would have Cephas to a head to a signifie a head. I answer that I doe not remember it; and I graunt bothe that I have no skill in the Sprickie language. But surely I ethier spoke of the grecie word Cephalos, or else intended to shew that

which is the foundation to a house, is in proportion of a head to a bodie. So that if you graunt that Cephas to signifie a principall stone of a house or rocke; it is sufficient to me that so it signifies an head or proportion.

180. Whereas being urged you seem to graunt that S. Peter was the mouth of the Apostles, I prove still to make against you. For eynther he must bee the spokesmane of Mr. spring by election still where he speakes first, which election of theirs you cannot prove out of scripture, that he shold as the foreman of the jurie or the speaker in the parliament: or else being chiefe ever in place and speach, he must have it by authoritie given him as I have proved it before.

181. You seem to except against my breife confutation of your wordes when I reasoned thus. If S. Peter could not have prerogative of place in that he represented the church, no more could the sonnes of Abraham bee two sonnes in that they represented two nations. Here you inferr for me but they were two sons etc. go. S. Peter was S. Peter still etc. I thanke you for your paines, but you doe not marke that I doe of purpose smitt to inferr the sequelle, which everie one may see to follow: but you have forgot to have compassiō of your selfe, that unarmed admitts of the Argument in that you satisfie me nothing therein, but here like some railing minister out of his text, beginnes to talke of Antichrist whose forerunner himselfe is.

182. To that where you saye all the Apostles were equall, though there was order as, first, second, and third, Apoc. 21. 19 Whence is that order fetched and derived, but since not in the first ordering of age as I have proved, therfore in the free election of Christ Jesus, that chose and made worthie S. Peter the first That of S. John 21. 21. Ephes. 2. 20 proves that they were all equall in the execution of the power of order which was equal to al, not in power of jurisdiction: & that they were equall as they were Apostles, but not as they were Bps. And if al the Apostles had the like power of jurisdiction with S. Peter yet it dooth not follow that all Bishoppes should have like jurisdiction with the Pope. For Bishoppes are said to succeede the Apostles as Preists are said to succeede the 72. disciples, who did not succeed properly as appeareth out of Anacletus epist: et ex Beda iii c. 10. Lit. And the reasō is given in that the 72. were not Preists, neither did they exercise any jurisdiction which appeareth in that Philip, & James & the 5. other Deacons were ordred Act. 6 by the Apostles, & that they were of the 72. appeareth out of Epiphā: heresi 20.

184. That admonition Rom. 1. 11. 20. 22. and that of the Apoc. 8. 10. is to bee understood that if God shold forsake her shre should perish; that is in sensu divino but in sensu compósito as the Sea of Rome is guided by the holy Ghost, and is there fixed so she cannot finally fall, yet it is a farre different question of the infallible deces of the Pope & of the infallible residence of the Pope at Rome, though both

both bee truthes in a diverse degree, and both firme howsoeuer impugned.

185. Wee doe not hold that the Pope is necessarily indued with Gods holy grace. For in matter of fact wee hold, that he may hymne as well as any other, but wee hold a necessary assistance of the holy Ghost as he defines ex cathedra as the head of the church.

186. Here you cite two places out of D. Leo. that were in the peare of our Lord 454. accusing him that he said too much for the S. Leo. de- Dea Apostolick; in saying that he the head infuseth grace to the fended whole church; And that God takes vp S. Peter into the fellowship of the individual unitie, he would have him named that which himselfe was; et sermone 3. and what he gives Princes he gives vp D. Peter. Where here first you see our religion is no vnystant religion, that so many years agoe was maintained vp so holie a Father, and whom Theodosius in his epistle so much commende: 2. wee see this holie Pope Leo to doe no otherwise but that which S. Peter did in his second epistle, i. c. v. 4. where he saies that vp the pretious promises wee may be made partakers of the divine nature: so vp the assistance of the holy Ghost S. Peter is vp participatio said to be vs so directed vp the B. Trinitie, that his definitio shall be the definitio of the holy Ghost, according to that, He that heareth you heareth me.

And not vnlke is that of S. Paul, I will fulfill that which is wanting of passions of Christ. And vp the participation of Gods grace wee are said to bee heires of God, coherires of Christ Rom. 8. 187. And for this participation s. Greg. the 7. saies incline thie careg oh B. Peter, prince of the Apostoles: Not meaning therby to aske any thing of our B. Ladp or of D. Peter, but onely that they would bee intercessors for vs. And since you conclude with this scoffing Epiphonema: Thus roares the Lion of Rome, contemning so the holie Father of the church, I will end this point thus with you. Thus in a lower heire brates our B. of Amsterdame against the victorious Ipon of Iuda, and against B. Leo his vicegerent on earth.

187. But now your Artesmaster hath taught you a further fetch. For having these wordis off. Leo, he thinks he may prevail to deceiv the ignorant reader, if to a point of truth he makes an addition of untruth; and so with a colour he goeth farther on and affirmes, that the Canonists calle him our Lord God the Pope, cum inter glossa extravag. Ioh. 22. Here the first untruth is that the Canonists saie as though it were a generall rule or suppositum of an ordinarie style of the Canon lawe; when as yet there was never found any aduersarie of ours so bold faced that durst take any autho; but one and that but in one place.

188. 2. It is but Dominum nostrum Papam, our Lord the Pope in many ancient copies, in which God is wanting, which foundes no otherwise then this, our Lord the King, & that it is an intruded corruption of the text maiest manifestly appeare vp the manuscript

That the
Pope is
not called
the Lord
God the
Pope.

of Lutisollus the authour of that gloss, yet extant in the Vaticanae
Library, and maie bee seene there.

183. 3. Admitting it were so in the canon lawe, and in
the Canons which is false, yet it would not follow in this style
though it sound so insolent that wee shoulde make him by account
him our Lord God. For the scripture doth often honor men with
the title of God, to signifie therby onely the participation of his grace
or authoritie, so Ps. a. 81. 6. I said you are Gods, and children of the
highest ak. where those to whom the word is reveled be called Gods
as Christ himselfe doth declare Joh. 10. 33. Exod. 21. 6. Judges
also are called Gods. The cause of which shall bee brought before
the Gods Exo. 2. 9. and & thou shall not detract from the Gods,
Mose Exo. 7. 1. who is called the God of Pharaon.

193. As for that of deposition you seeme to bee ignorant of our
opinion; For wee doe not hold that the Pope hath at his free libertie
this power to depose, but when all other meanes have been vsed,
and for the universall good of the church, and when there is a hope-
full success. And this doctrine that the Pope hath indirect authoritie
over Princes as s. Greg. Nazianz. teacheth the soule maie chasten the
bodie when it is rebellious to her end, so maie the spirituall power
use the best meanes for the obtaining, & conserving her end to which
the end of the temporall is subordinate. And this indirect authoritie
of the spirituall power over the temporall is grounded on scrip-
ture Exod. 21. v. 18. Deut. 17. 1. Deut. 17. 12. 3. Greg. 18. 40. 4. Greg.
10. 11. 1. Esdr. 6. 10. 1. Esdr. 7. 26. Psal. 105. 34. Dan. 3. 56. Act. 5. et
13. 11. 1. Cor. 5. 6. Tit. 3. 10. 2. Joh. v. 10. Which places wee doe not
interpret so rigorously that it is lawfull for the communaltie as you
doe to depose him; or that it is lawfull to kil an anointed King, which
doctrine we abhorr as bloodie: A declaration of which we may give
that of so many Antipapes (though thep are ever the greatest en-
mies to the See Apostolick) that ever any one was privately or
publickly made away; But how barbarous your proceedings have
been in that time is which you have not answered.

191. Though I have proved before that S. Peter had prehe-
minence of authoritie above the other of the Apostles; yet I thought
good to set downe certaine proffes out of the holie scripture to
prove S. Peters primacie, & so also the Popes, & so then to confirme
them by the authoritie of the holie fathers; so that their authoritie
siting scripture cannot bee refused. Math. 10. v. 2. Simon is called
first Mat. 15. 6. he chaungereth his name that it now signifies, a head
or superior; and the changing of a name I proved commonly to be
impserious. Mark. 16. 7. The Angell directed Peter to goe
before their as there capraine. Luc. 22. 21. He praied particularly
for S. Peter that his faith should not fail him; and biddes him to-
firme his brethren. Joh. 14. 1. He calles him Cephas that is a great
stone, a foundation stone Joh. 13. 5. Christ washed S. Peters feete
first

What wee
hold of de-
position.

Proffes
out of ho-
ly scrip-
ture to
prove S.
Peters pri-
macie.

First John. 20. 4. **S.** Peter came first to the monument. Joh. 21. 15. he bidds him 3. spines feede his sheep. Act. 2. 14. Peter speakes for the rest Act. 5. 4. Peter exerciseth first the power of excommunicati-
on. Act. 15. 7. **S.** Peter in the councell of Hierusalem first giveth his definitive sentence Gal. 1. 8. **S.** Paul came to Hierusalem to see S. Peter.

192. For the confirming of which primacie of S. Peter he estab-
lished by holi scriptures, the holi Doctors are so plaine, that falsehood it self cannot denie it. For S. Clemens Romanus in the year of our Lord 80. saies that S. Peter by the merit of his faith was affig-
ned to bee the foundation of the church, and he is the first of the 12. ad Iacobā
apostles etc. where you see that to bee the first is to bee the founda-
tion of the church. Dypomphus Areopagita in the yeare of our Lord
100. lib. de divinis nominibus c. 3. teacheth that S. Peter was
supreme honor, & the ancientest head of divinites. Hippolytus in the
peare 220. in his oratione de consummatione mundi, calls S. Peter
prince and roche of faith. And Origenes in the peare 230. in his 5.
homilie on Exodus, he calleth S. Peter the rock and solid foundation
of the church; et ad Psal. 1. as you may read in Eusebius lib 6.
c. 9; he calleth Peter the rocke against whome hell gates shall not
prevale; et 17. homil. in Lucam he calleth him Prince of the Apostles;
and on the 6. to the Roma: he expounds that of S. John 20. of the
threesold charge of feeding his sheep to bee made the foundation
of the church.

Epiſtola R.
ad Iacobā

The Greek
fathers at
the
time the
Popes pri-
macio.

193. And Eusebius Alexandrinus in the 260. in his homilie
of the reuurrection expounding those wordes, Saiento the Disciples
& vnto Peter, he there declareth how onely to Peter he gave the keys.
Petrus Alex: in the year 280. in his sermō de P. conuentu calleth Peter
the Prince of the Apostles. And Constantyn the Emperor in the
peare 300. in his donation calleth Peter the vicar of God on earth.
And the first Councell of Nīce in the peare 325. canon 39. Arabicus
calls the Bishop of Rome the prince of all the Patriarches. Athanāſius
the peare 340. in his epistole ad Felicem calleth S. Peter the pillar on
whom of the foundation and Apostles of the church. And S. Basil the
great in the peare 370. in c. 2. Epist. et lib. 2. contra Eunomium he calleth Peter the prince
of the Apostles and foundation of the church; Epiphilus Hierosol. in
the peare 370. calleth Peter the prince of the Apostles: cōtrah. 2. & 11.
he gives the reason in that Math. 17. iuſt in the other Apostles were
silent Peter confessed Thou art Christ the ſon of the living God.
S. Chrys. inferrēth from thence whatsoeuer thou ſhalt bind on earth
it ſhall be bound in heaven, that he is the foundation of the church;
and in his 82. homil. in Math. he inferrs the like out of thēe wordes
I will build my church, and in the Psal. 40. he inferrs alſo out of
thēe wordes Simon ſimon ſathan hath ſought.

2. 180. 7
-18. 19. 7
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John Aynsworth

The Greek
Fathers
also affir-
m it.

on thee I will build my church; and to thee I will give my keys: he inferrs in that it is said whatsoever thou loosest and not whatsoever yee loose that S. Peter was head. And S. Cyprian in the peare 210 lib. 1. epist. 8. He saies there is one God, one Christ, one church, one chaire seated on S. Peter by our Saviours voice; And S. Cyprian lib. de unitate Ecclesie Cathol: out of the words of S. Mat. 16. Upon this roche etc. and of S. John the 21. Feed my flocke; and of S. Joh. the 20. As my father sends me so I send you; He shewes there that S. Peter is the onely foundation; and though the Apostles were sent with a mission subordinate to S. Peter and to the virtue of his chaire. S. Ambrose in the peare 370. out of these words, Mat. 16. Upon this roche I will build my church, he gatheres that S. Peter is the rock. S. Pet. in the peare 380 ad. Ps. 13 calls S. Peter the head of the church et in c. 16. Mat. according the rebuke of our Saviour the authoritie of S. Peter given to him; he saies that preheminence was onely promised then, and after his infirmitie it was performed, et in his epist. 89. ad. Aug. c. 2. he saies S. Peter was of such authoritie that S. Paul writes he came to Rome to see S. Peter. And S. Aug. in the peare 400. in his book questionum veteris et novi testam. q. 75. he inferrs that all the Apostles were contained in S. Peters firmness, that before you brought as an inference of great absurditie against me; et in tract. 124. in Joh. he inferrs out of these words. Vnto thee I give the keys &c. et in sermone 5. in festo Petri et Pauli he inferrs fro those words, Vnto thee I give the keys of the Kingdome of heaven &c. That S. Peter in the house of God is a stone to found, a pillar to sustaine, and a key to governe and disposea.

That S.
Peters au-
thoritie
must bee
derived to
his succe-
sors.

193. And that the authoritie given S. Peter must be derived vnto S. Peters successors lawfully, elected, and governing at Rome I could prove by the expresse authoritie of all these Fathers cited, but let reason it selfe suffice, for since our Saviour did give the power of preaching, administering of sacraments, for the good of others to the end of the world. So Christ Jesus in instituting S. Peter the head would have that preheminence derived to his lawful successors. Besides it was impossible that Peter should governe all vnto the end of the world, since the church was to continue so long after, go. that authoritie was given to him, and to his successors.

194. Here you dare me to bring in the arrows of the fathers, halberis of the Councils, bulletis of schoolmen, and canons of Canonists in particular you sait you will answer them. Thaasonlike yooke. But I knowe for your refuge with Thrasor you will take up your stand after the manipulum of dishwashers expositions of these spures for your safety, but all in vaine. For no doubt so many weapons will beat into Mammonis one already disagreeing from him selfe, and whose cheife points and arguments are of themselves like a spilted rotted unsocheted. 195. In the highest places of S. Joh. 20, 21. S. Mat. 18. 19. I an-
swere the

Wer the holp Fathers have expounded in what sente these places are to bee vnderstood; & except Mr. H. A. will eate his word I must needes preserr their uniforme conset of so manye worthie men before him, the like I answer to that of the Act 2.17.18. 1 Cor. 1.17.

198. I answer to your seemly retorted reason taken out of the 1 Petri 5.4 graunting that S. Peter must feede his sheep onely with the word of Christ Jesus the cheife, but here I saie the word of God is eyther written, or unwritten what have you then inferred.

199. But now to speake something of that false, malitious, and odious blasphemie you have sprinkled through your treatise, All which applications of tediousness, and respect of civilitie did not hinder me, I could naile those markes and notes of the foerunner of Antichrist to your forehead.

200. But it shall suffice to shewe in a word or two that the Pope is not Antichrist. The Pope is not antichrist.

201. First then if the Pope should bee Antichrist it should follow for so many hundred yeares that hell gates have prevailed against the church of God more then against the Synagogue of the Jewes contrary to the promised assistance of the holp Ghost: And that most glorioius Martyrs, learned Doctors of the church as S. Ep. 2 Thes. 2.2 prian S. Ambrose, S. Hier: S. Aug: S. Leo and all our forefathers vide Iren. should broile eternallp in hell fire in offing vp homage to the beast. um lib.5.

202. 2. That the Pope is not Antichrist is proved; in that he c., Hippo. shall bee one particular man, I came in my name and pee did not re- lit: in the ceive me; but another comes in his name, and pee will receive him; yeare 229. where Christ Jesus opposeth person to person, place to place, king- in orations dome to kingdome, sect to sect; but the Popes are many successively; de cōsum, 2 Thes. 2. he is called the man of sinne the sonne of perdition. matione

203. 3. Antichrist shall bee descended of the tribe of Dan Genes. mundi. D. Fuit Dan coluber &c. 49. v. 17. Hier. 8. E Dan audivimus vocem acu- Athanis. tissimam equorum &c. in the yere

204. 4. Antichrist shall oppugne the misteries of our Sabi- 340. quest. our, Ioh. 2. Who is a lypar but he that denies Jesus Christ. 2 Thes. 29. Cyrilus 2. 2. He shall extoll himselfe above all that is said God. Hierosol:

205. 5. Those 7. mountaignes in the Apoca. are plainly said to 300. cate- bee seven kingdomes. None of which doe agree with the Pope. ches. 15. And the ten hornes are ten Kings: Cyrilus Alexan: oratione 7. in Greg. Naz: Danielem. orat. 14. et

206. To answer every thing agayne that you repeat would but 47. D. Chry make me more wearie, and tyme the reader. It is much that you lost. orat. 4 graunt the Popes primacie to have beeene frō the Councel of Npce, in 2. Thes. 2. Thereby to graunt Antichrist to have reigned so long in Christen- Cyrilus. dom. For the Popes loving of preheminence. As for that of Dio- 3. in Ioh. c. trephes that you object is nothing to the purpose. And 1 Petri 5. 3. 6. Divus Preheminence absolutely is not forbidden, but one secular prehemi- Hier: q. 11. nence with example of ipse and humilitie. for Tit. 1. 5. 16. It is said ad Algaria. Hac docc,

Hæc docē, exhortare et argue cum omni imperio.

My gene-
rall reason
for the
Popes pri-
macie.

His answer
refuted.

They part.

See before
a n: 117.
Vx ad n.
135.

See before
a 123.

207. My generall reason you repeat thus. The Ecclesiasticall Hierarchie is no worse governed then any temporall regiment For it is compared to a kingdome governed by one King. Mat. 25. to a familie wel governed; Heb. 13:3; to a campe wel ordered. Cant. 6. But in all well ordered common weales there is ever required some visible head or judge besides the writte lawe, since there must bee a supreme to take notice of controversies when they arise etc. there must bee one to explicate the sence of the lawe; to pronounce sentence etc. & there must bee one to compell those to the due observation thereof.

208. Now since in the church there ariseth like difficults in the lawes explication etc. Therefore Peters successor indued by the holie Ghost, with gifts of grace in all difficults of moment is to be sought to for councell, is to be heard with obedience when he commandeth, is to bee obeyed when he procedes with his powrefull jurisdiction.

209. Your answer is that this reason is faultie from the head to the foot. Wherein you give the holie Ghost the lie that compare his church to the visible government, and nothing so frequent in scriptures there is then by comparison of terrestrial things to be instructed in celestiall. But you must note that a similitude must not run on 4. feete or agree in all, but in the primo analogato which you cannot infringe, 2. You bring one falsehood to confirm another. For though we saie the Pope is to explicate the lawe; yet he is not above the lawe in your sence; and all that you cite proves onely; that the scriptures are the partiall expicators of themselves Ezech. 44. 24. Deut. 17. 18. 20. 1 Cor. 2. 10. For as for outward order in difficulties you grant that Preists lippes must preserue wi dome or knowledge.

211. You saie I misse proportion in making many common weales, and but one church: I understand one universall church which you graunt one invisible. I have proved one invisible, your prooffe is to small purpose. For in London then wee might inferre there were as many churches as there bee parishes, which would bee a fond or fruitless inference; except you understand materiall churches.

212. The third thing that you saie I am to prove: and the 7, and last that I am to prove here, is that the indefficient rule of our faith is onely to be found in the Catholike church; & not in privat menssanges and illuminations, or motions of an unseen spirit; which is against S. Joh. the 17. 11. Vt knt vnum St. et nos.

213. I prove this in that the Romaine church is the onely true and Catholike church: this you saie if you should admit of, yet it proves nothing in that the voice of the bridegroome and not of the bride is that you say wee must beleieve, Joh. 3. 29. 36. Ephes. 2. 24. 4. 5. 16. As though that were false of Christ, he that heares you heares me Luc. 10. 16. 18. Mat. 17. S. Joh. 14. 16. 16. Joh. 16. 19. 1 Tim. 3. 15. The

The church of the living God is said to bee the pillar and fir mameſt See n. 123.
of truth By this he

214. I am gladd to heare you denie your ſelſe as in trath you would are knownen to bee no Catholike. That you will not challenge your with Beza Mother's name ſhowes your degenerating ſpirit. For well might avoide the you bee a Catholike member of a Catholike church; but as others name Ca- have beene ashamed of that name, ſo also you, but the trath is your tholike church is not Catholike in that it hath neþher universallitie of which he time, place or person. cannot doe

215. That the whole wold is reþenished with our doctrine if he graue you ſlight over with moſt impertinent places of scripture to inferr the article the Pope to bee Antichrist; and you graunt that the ſynagogue of the of beleife Jewes in her flouriſhing & viſibilitie hath exceded Christs church, I beleive, which is contrarie to the predictions of the Prophets and Apostles. the Catho-

216. To the motives of evident credibilitie that maie induce a- licke ny man to beleive as the Romaine church teacheth, I proposed ma- church, ny motives, as her antiquitie, vnitie, universallitie, viſibilitie: that her doctrine was confirmed by the conſent of the doctoz; by the in- See before ſtituſion and iſtitutorz of moſt holie orders, by the conuerſion of n: 117. ad. nations, by the power of myracles, infinit number of Martyrs; All n. 135. which notes and motives the ancient Doctors have taken out of Mr. H. A. scripture to diſtinguifh the true church, moſt of which you graunt we ſnatcheth haue; Onely with your wretched places paralleld hereunto you ſeek to eſcute the, but ſo lamely, that any ma may ſee your anſwers are ſud- daine ſnatches, then true bitings, or wounds according to the na- ture of a madd dogge, that runne headlonge and immeadiately ſnatch- eth at any thing that oppoſeth him.

217. That which you lying elſe where is to ſmall purpose, or abun- dantly ſatiſfied elſewhere.

218. Now to conclude I prove by a common Argument in re- futing your anſwer in calling our motives carnall that wee maie bringe to prove the Catholike church the true church.

219. If our faith bee ſo ancient as you confeſſ, and allowed ſo long of all ſorts and condtions, if it bee not from God it muſt bee grounded on carnall motives, viz. the profit of the ſpiritual or tem- poſall. But it ſmoothes neither. And that it is not grounded on the inventiō of the clergie for there profit, or pleasure is plaine ſince they ſo ſtrictly binde themſelues to chauitie, bowes, fasting, prayng ſo longe everie daie, and all theſe vnder mortall ſinne, with all which burdes they would not haue loaden themſelues if onely policie had beeне their loadſtone. Neither is it governed by the policie of tempo- rall Princes. For it cannot bee imagined howe ſo many Empe- perors, Kings, Queenes; Princes would haue ſteddered themſelues vnder mortall ſinne, as to confeſſe their ſins, to fast to reſtoze etc. go. the religion warranted by all the forſaid notes and ſo againſt the porall. hauie of humane affection muſt needes bee true that hath conuincid

inviolable so long against so many assaultes of enimies, and heresies; For according to that before cited of Gamaliel, if it bee not of God it will bee dissolved.

The fearefull resolution of their religion.

His plea exemplified to be most ridiculous

220. Thus having proved, and confirmed my doctrine, and refuted your grounds and sacked the castel builded and raised by your owne phancie and having destroied the golden calfe of your selfe liking conceit to which you sacrifice; I am to conclude admiring any one can bee so fonde as to follow you against the course of all tymes, the recordes of Hystoric, consent of Fathers etc. And I bewaile the fearfull resolution you shal make to Christ Jesus when he shal aske you whie you beleve against the holie scriptures, explicated and warranted by all the motives, and onely because you perswade your selfe so.

221. Whereas our resolution at the eternall tribunall shall bee full of comfort; since wee beleue Gods word allowed by all those notes and warrantes: by the interpretation of the holie Fathers. Your plea shall not bee like the plea of that sonne that pretendes to bee heire of all, saving of one penne; In that his father made his brother haeredem ex asse, heire of one penne (as he interpreteth.) When as the grave tribunal, judge, learned Doctors, lawes shoues against him that to bee made haeredem ex asse is to bee possessed, and invested in all; and not to have one penne and no more.

222. So you saie the sense of this or that parcell of scripture is as you conceive though against the letter, as Hoc est corpus meum etc. and against all Doctors and expositors, and records of tymes shewing the practise of the church. As that Clients cause shall bee full of feare; his plea ridiculous, the sentence sure to passe against him with a hisse, and contempt of the whole banch. So shall that irre-voicable sentence of God passe against you in following your owne phancie against his word & the holie Catholike church the expounder thereof: I prarie God to averte his judgment and to wipe of the scailes of your eyes that you maie see and embrase the true church that with the blasphemous breath of your nostrilles you have persecuted: From Justice hall in Newgate the 13. of September 1613.

3 Esdr. 4.

Magna est veritas et pravalet:
Great is truth and prevaleth.

John Aynsworth.

Ad post scriptum:

What I have said before, or heare have delivered, I have brought out of the scriptures and their interpretation; and not against the scriptures (as you object) except you would have that onely to bee scriptures that in sense fittes the last of your owne phancie. To conuincence new disputes you know would be endless; If you have nothing

nothing more to object, against this maine truth; begin what you will and I shal answer: but onely be advertised here that I make a great impression of those wordes of S. John 2. v. 15. Si quis venit ad vos, et hanc doctrinam non afferat, nolite recipere eum in domum, nec Ave dixeritis. Qui e: dixerit illi Ave, communicat operibus ejus malignis: excuse me then if in salutation or freindly complement of grace & mercie &c. I doe not comply with you: it proceeds not fro the hatred of your person whose conversion and salvation I desire, but of your heresies and errore, but to answer your grounds and Ar-
guement. I shall ever be readie.

His style of
salutation
in the fore
front of his
Pamphlet.

The answer to I. A. his third large writing.

To Mr John Aynsworth prisoner in Justice hall in Newgate: grace & mercie from God, to find repentance unto salvation.

Two things (Mr. I. A.) I proposed to my self, when first I began to answer you in these quetions of religion: the defense of the truth, which God hath vouchsafed me mercy to witnesse; and 2. the saving of your soul from death, by turning you from your evil way vnto Christ, if such were his pleasure. Now although for this latter I have small hope left, seeing you so stiffly bent to keep the religion received by tradition of your fathers: yet for the first respect I cannot be silent, for I have still what to answer in the behalfe of God and of his written word, against the reasons which you bring for the Pope and his Traditions. The Lord guide my hart and hand, vnto the mainteyning of his truth: & if it may be, vnto the gayning of your soul. You first profess to have a reverend esteem of the scriptures, which you set down; & I like well of. But somewhat you want; as That by the scriptures we come to beleive in Christ, & in believing may have life through his name. Ioh. 20. 31. That by the man of God may be made wise vnto salvation, may be perfect, and perfectly furnished vnto every good work: 2 Tim. 3. 15. 16. 17, and therefore that no man presume, above that which is written: 1 Cor. 4. 6. This if you graunt, (as you cannot with reason deny:) there wil be no necessary or profitable use of your unwritten traditions eyther for faith in Christ vnto life, for wisdom vnto salvation, or for any good work. Whiles we therfore keep us to this heavenly light of Gods written word so commended by your selves, (though againe you disclaym it as not sufficient without your Popes traditiōs:) I may say with Moyses. ^{1. Pet. 1. 18.} Their Rock is not as our Rock, even our enimies being judges. ^{S. 3. p. 98.} ^{Deut. 32. 31.}

You devide your treatise vnto 7. parts.

The first thing which you promise, is to shew that upp reasons (taken from the word of God,) doo vanish of themselves. This you at-
tempted before, but were defected: let us see now what your latter <sup>The 1. page
of your
treatise.</sup> thoughts.

S. 7. p. 99.

thoughts doo bring forth. For answer vnto Deut. 5. 32. you aske, [†]what I can inferr hence but that the law ought strictly to be kept, & that we ought neþher to add nor to take from the 10. commandements &c. I answer, you strayten the words too much, in restreyning them to the 10. commandements: for you may see before, (in Deut. 5. 4.-22.) that the people themselves did hear the 10. commandements promulgated: and durst here neþ more, but prayed Moyses to goe neere and heare the rest what God would say; and to declare all vnto them. This he did, and God told him ^{*}all the commandements ordinances and lawes which they should doe in Canaan: whereupon he inferreth that generall admonition, (v. 32. & 33.) touching all the wayes of God: and not the 10. commandements onely. So your limitation being weighed in the Lords balance, is found too light.

v. 25. 27.

v. 8. 31.

You proceed and ask, what this is to my purpose to prove that the written word alone is sufficient to decide all controversies? I answer, I did express my purpose was to prove this, That God onely is to be the umpier and arbiter of all controversies about religion: & whither it were by his word written or unwritte, I stood not vpō that in this first point. This I told you plainly before: & if your purpose were not wilfullie to mistake and make needless cōtroversie; you would not (after warning) have doon thus the second time.

§ 2. Tim.

4. 2.

† S. 8. p. 97.

Like fruitless labour you bestow to prove that the law of God should be explicated by the Prieks &c. A thing which I never doubted of: yea I hold that the B. of Rome if he were as he ought to be, should spend all his dayes in explicating Gods lawes to the people; & so should all Bishops in the world. But Popes lawes devises & traditions, should neither be explicated nor once mentioned in the church without detestatio.

You say, [†] such additiō is prohibited as is contrary to Gods law as appeareth Deut 4.2.3. where the idolatry with Beelphegor was punished for adding or diminishing as the text implies. I answer, though you cōstreyn the text to seem to help you, while you set that before which Moyses lettis after; yet to let that pass, I graūt that you say; if you vnderstād it wel. For seing all additions to Gods law is forbidden, whatsoever is added by others, is contrary to Gods law. Now all additiō is plainly forbidden Deut. 4.2. and 13. 32. Prov. 30. 5. Therefore nothing can be added by your Pope or any, which is not contrary to the law of God. Your Doctors whom you rely vpon tel you the same: nothing is to be added

[†] L. de p². 1. radis. c. 12. (sayth Ambrose) no though it seemes to be good. That which hath not authority frō the scriptures (saith Hierō) is as easily cōtēned, as allowed.

^{*} Cōment. The answer you [†] give to Deut. 12. 32. is; what is here forbidden but an in Mat. 23. Hethen imitation, and immolation of their children &c. Is here any prohibition, of explicating the true sense of the law & c. I answer, you run into your former fault, abridging the scope of the text. To imitate the heathens, was vnlawfull: but to devise things of their own heads, yea and to imitate God otherwise then he commaunded them, was wicked also. Proofer in Jeroboam, who made a feast not like the heathens, but like the feast in Iudah, 1 King. 12. 32. yet was it sinful, and the holy Ghost bran-

deth

deth him with forging the moneth out of his own hart, v. 33. Many of your Popes idolatrous feasts, have nothing so good a colour. And your devised worship of Lord, Lady, Angels, Sanct., Popes, Confessors &c. is not onely an imitation of the heathens; but an idolatrie worse then many of theirs; as when we have ended these questions in hand, I will vnder-take to prove vnto you. As for explitating the law; I before approved it.

Your former reason from the 4. commandment, you seek * to vphold * S. 10. p. with a stasse of reed. For when God gives many commandements, why 100. will you make the keeping of one to be the keeping of all? In deed, if he had given but one precept, and men had given the rest: it were somewhat that you say. But they are all given by the same God, to be our ^t life and ^t Deut 6. righteousness if we keep them. For man to add any thing to the 4. or to ^{24. 25.} any, or to all the commandements, is an odious syn. Mat. 15. 9.

Whereas against all additions to Gods word, I ^t alleadged Prov. 30. 6. and Gal. 3. 15. to overthrow your fraudulent distinction: you frame ^t See pag. a reply ^t to Gal. 1.8. which place I produced not. In Gal. 3, 15. the Apo- 55. 56. stle sheweth frō the similitude of a mans Testamēt, that much more vnto Gods, nothing may be added. Against this, you having nothing justly ^t S. 11. pag. to except: doo choose to your selfe an other place, more easy to pervert. 100. What els dooth this bewray, but the helplessness of your cause? Now to folow your wādringes: What dooth Gal. 1.8. say against that I set down? The word **besides**, meaneth as you think, **contrary to**, and not more then they had received: because he forbidds not any explication or true gloss &c. I answer, you weary your selfe and others, to prove that which none denyeth. Explications of Gods law by the mouth of his ministers, are allowed of God, Nehem. 8. 8. these are not additions, such as God forbiddes, Galat. 3. 15. Our question is of other or moe lawes or doctrines then God hath taught. And vnto those which the Prophets had writte, and Paul with the other Apostles taught, none might be added. For he kept back nothing that was profitable, but taught the whole counsel of God, Act. 20. 20. 27. so then whatsoever men could add **more** or **besides**, was not profitable, neyther any of Gods counsel: therefore it was contrary, and so may be put among Popes traditions. For their doctrines and traditions are as evidently contrary to Gods word, as darknes is to light. Such be your image worship, contrary to Exo. 20. 4. your praying to creatures, contrary to Mat. 4. 10. Rom. 1.25. service in a barbarous vñknowen tongue, contrary to ^t Cor. 14.11, 16. 18. robbing the people of the chalice in the sacrament, contrary to Mat. 26. 27. justification by mens works, contrary to Rom. 3.20. 22. 24. and 4. 2,3, &c. and many other idolatrous observations, as plainly contrary to Gods law, ever vvere the abominations of the heathens. Finally Chrysostome, a Doctor whome you rely vpon, *sayth that * Chrysostome Paul preferret the scriptures, before Angels from heaven. Here then Gal. 1. (if you wil beleeve him,) is no placat al for vñwritte traditions. Whereas you ^t bring Rom. 16. 17. to shew that para meaneth contrary, no man ^t S. 14. denyeth it: but that it signifieth no more then contrary, in your sense, you

you prove not. In Rom. 1.25. you may see para ton Itisanta, meaneth any thing besides the creator onely. But our strife was not about para, or Gal. 1. 8.

S. 15.

You say, as the Prophets additions to Moses law, were Gods; so the churches definitions are Gods, not mans. I deny your assertion: the churches additions, (which you call definitions) are not Gods, as the Prophets writings, that were added to Moses books: you are not farre from blasphemy in making such a comparison. If that were true, you might read and expound as authentick scriptures, your churches additions and Popes traditions, as Christ read Esaias the Prophet; and expounded him in the synagogue, Luk. 4.17.—21.

S. 15.

The proofs you would bring are, Luk. 10. 16. he that heareth you, heareth me &c. Mat. 18. 17. 18. tel the church &c. Deut. 19.15. (or 17.) they shall stand before the Lord, before the Priests &c. I answer, these scriptures shew not that they might add any thing to the word of God: but they prove the contrary: For they were sent to preach the Gospel, Mark. 16.15. & that was Gods word, not any creatures: Thes. 2.2. 4.13. So they were not additions nor definitions of their own: such as your church makes. Also the Priests were bound to teach Gods lawes, not their owne, Ezek. 44.24. And so the hearing of them that teach Gods word, is the hearing of God himself in his ministers. But the contrary: to hear the churches traditions is not to hear God: for they were many against God, as you may see, Mark. 7.3. 4. 9. 10. &c. For els behold what strange doctrine you wil bring in, viz. that everie church, yea every priest and minister, may make additions to Gods law; and the people must be bound so to receive them as Gods word. Here to helpe your selfe, you retire to your old skonce, saying "it is true of particular churches, but so farre as their doctrine accordeth with the Romane catholick church. A mere fiction of your own head, what one title of Gods word doo you or can you bring for this stuff? did Christ in Luk. 10.16. speake to the church of Rome, more then to the Church of Corinth Ephesus or any other? you make your Roman Church an idol, by putting her in Gods place, to give lawes, you make her a monster, whiles being a particular Church, you proclaim her for the catholick, that is universal Church. Jam. 4.12. And her doctrine, if it accord not with Christ, as it dooth not: is with her to be abhorred and accursed. Gal. 1. 8. By this which hath bene sayd; let the prudent judge, how soundly you haue proved that any other word or doctrine, then Gods, may be brought into the Church for a ground of our faith: which was the first thing in controversie.

2. Part.

† S. 18. p. 162.

The 1. part that you are to prove (as you † say) is that the rule of our faith is not onely the written word, but jointly the unwritten word of God, tradition, and the authority of the Church, councils, fathers is the ultimate decider of all matters of controversie.

In this assertion you confusely shuffle together for your advantage, the church, councils, & fathers. By the Church you mean your Romish Church, which is none of Christs: and therefore can judge no Christian controversie

controversie. Councils and fathers are named but for a shew. For you regard nothing that Councils or Fathers say, vales your Pope approve it. On the contrary I hold that Gods written word is to be the rule of our faith, and by it all churches, Councils, Fathers are to be tried, whether they be of God or no. But let us hear your prooфе.

That which was (say * you) the total rule of our faith before the * S. 19. p. written word of God, may be wel the partiall rule of our faith after, so. where the written word of God dooth not sufficiently express diverse mysteries of us to be beleaved. But tradition was a sufficient and total rule of our faith till 3Wopse's time the first penman of the holy Ghost. Therfore tradition now together with the written word, is a sufficient rule of our faith. The first prop. you say shalbe proved: the second you say is graunted by me. I answer, If the writings of God were as dark and deceitfull as is this your writing, it were woe with vs all. In the first proposition you say it may well be the partiall rule of our faith: in the conclusion you say, it is so. If I should say, It may well be your argument is deceytfull: and conclude therefore it is deceytfull: would you graunt the conclusion? yet is it truer then yours. For, That which was a rule before, may be a rule still, if it please God so to continue it: this you need not labour to prove. But that which was a rule before, neyther may nor can be a rule still, when God hath taken it away & put another in the sted. And this is the very truth, if you would receive it. For before Gods law was written, it was spoken; and by speech from the mouth of holy persons it was to be learned. But now it is written, by Gods commandment, Exod. 34. 27. & so sufficiently written, as Paul sayth it is able to make us wise vnto salvation, even perfect and perfectly furnished vnto every good work, 2. Tim. 3. 15. 17. away therfore with your partiall rule of unwritten traditions; they may not be, neyther are they any rule for our faith: for none must presume above that which is written: Cor. 4. 6. But you ad a clausē to your proposition thus; Where the written word dooth not sufficiently express divers mysteries of vs to be beleaved. And where is that crow we? In your assumption this clausē dares not shew his face, for there it would convince you of falsehood. If you affirme it not, how frivilous & deceytfull is your argument? If you intend to assume it, though you expreſſ it not, (for so elsewhere you blame me for not understanding your reasoning) then say I by your assumption you intend a lye against the truth, and a slander against me. It is a ly against the truth to say, that the holy bible which we have written, dooth not sufficiently express diverse mysteries of us to be beleaved: I have before disproved this by evident testimonies from heaven, which you cannot withstand. Ioh. 20. 31. 2 Tim. 3. 15. 17. Rom. 16. 25. 26. 1 Cor. 25. 3. 4. Act. 26. 23. Ioh. 1. 39. It is a slander against me, when you say I ge vnt pour 3Winoꝝ: for if this clause be there intended, I did and doo disclaym it.

Your conclusion can be no better then your premisses: even false and fraudulent, Which that you (or others at least) may the better espye, I will

wil shew how you wrap vp things in confusion and darknes. First Tradition, which title you claym for your unwritten mysteries, is as well the word of God written as unwritten, 2. Thes. 2. 15. but you doo oppose it to the written word. Secondly, holy Tradition or Doctrine by word of mouth, was delivered alwayes by holy persons: even as holy Tradition or doctrine by writing, was delivered alwayes by holy scriptures. The holy persons that spake, were eyther God himselfe, (as to Moses in the Mount; to Iob in the whirlwind:) or some Angel, (as to

*Exo. 20. 31. † Abraham, Iaakob, &c.) or, some holy man of God, (as Peter sayth,) 42. spake being moved by the holy Ghost. So Abraham is called a Prophet: †Iob. 38. 1. and so was Iaakob and all the holy patriarches from Adam to Moses. &c. The manner of speaking the word was also diverse, as by visions, or by †Gé. 22. 11. dreames, or by playn speech mouth to mouth, or by secret motion of the &c. holy Ghost. Now you shew not which of these vayes your traditions 82 Pet. 1. 21 come: only you give vs a generall paralogisme, which will serve as vvel *Gé. 20. 7. to maynteyn H. N. or Mahomet, vwith their new Gospel and Alkoran, as †Gen. 49. the Pope vwith his new Canon law. For thus may Mahomet, or the Fa- †Num. 12. milist reason: that which was a rule heretofore, may be a rule stil: but 6. 8. Iob. 4. the word of God given by visions, revelations and instinct of the spirit, 16. & 33. 14 was a rule heretofore: therefore it is so still; at least in part. Here is as 15. 16. 2. Sā. good and true an argument as yours: that your Logik will persvade as 23. 2. loone to Mahometisme, or Familisine; as vnto Popery. Now as for the persons, there will be no disparagement. For Mahomet himselfe, or H. N. will as easily be proved to be holy men of God, as Pope Iohn the 23. who was judged by the Council of Constance to be a devil incarnate; and as other your reprobate Popes that were monsters among men, for their beastly life til their dying day, as your own writers doo record, and your selfe in this your writing deny it not, nor defend them herein. And now I pray you tel me, why men may not be induced by your manner of reasoning, as vvel to receive the Turks Alkoran, and H. N. his *Evangelium regni*, as your Popish decretals. I find no more mention in Gods book, that the Pope of Rome in the west churches, should be a divine person to give heavenly traditions, then that Mahomet in the East, should be the man of God. You find not so much as the Popes name, much less his provyd office spoken of (for good) in the Bible. You tel us of the promise to Peter, Mat. 16. and Mahomet telleth us of the promise of the comforter, Ioh. 16. 7. That the Pope is head of the church, is as impossible for you to prove by Gods law, as it is for the Turks to prove that Mahomet is that Comforter. You would have vs take the Popes own word for a warrant: the Turks would have us take Mahomets word for a warrant. The truth is, these both vwith their new doctrines and traditions, are the curse and scourge of God vpon the world; because they received not the love of the truth, therefore God hath sent them strong delusion to beleve lies, as th'Apostle prophesied: 2 Thes. 2. 10. 11.

*Sest. 11,
& 12.

†S. 10. p.
¶2.

You proceed, & for unwritten tradition cite some scriptures, Deu. 32. ¶Ps. 43. 1. & Ps. 77. Pro. 1. 8. Esa. 38. 19. Jer. 6. 16. Ecclius. 8. 11. 4. Esd. 14. 9. & Thes. 2. 15. 1.

The 1. Thes. 2. 15. 1. Tim. 4. 20 2. Tim. 2. 1 from all which you* inferr, that ^{1. Thes. 2. 15. 1. Tim. 4. 20 2. Tim. 2. 1} p. 103. Israelites and Christians were to be directed by the help of traditions. I answer, your reasons from most of these and the like places, I have taken away in my former writings. Here you repeate the same scriptures againe ^{† See pag. 25. 26. 72.} but answver not what I sayd: you may thus doo a 100. times, and vvere men with your tautologies. Unto the things vwhich heretofore I vrote (and vwhere to I referr you) I novv add. All parents vvere bound to teach Gods lavy to their children; and children to heare & obey their parents in the Lord. Deut. 6.7. Eph. 6.1.4. If this serves for traditions, then vnvritten verities from all parents mouths, vvere to be received as oracles of God. If you hold thus, I pray you tel it plainly: If not; then shew vwhich parents had the facultie to teach traditions, and vwhich had not.

2. The traditions vwhich those scriptures speak of, being novv vwritten ^{‡ as in Psa. 44. &c 78. &c.} & are a part of the canonickall bible to be read and expounded in the church, as being [†] inspired of God, profitable to teach &c. if such be the traditions of your fathers, Councils, Popes, which the vworld seeth now vwritten; then are they to be acknowledged also scripture inspired of God, (as Paul speaketh) and so to be read and expounded in churches, as other books of the Prophets and Apostles. For all Gods divine oracles and traditions, are of equall authority. If you esteem your decretals of this vworth, I pray you tel me in your next. If not, then the scriptures by you cited, vwill justify your Popes traditions, no more then the Pharisces, Mar. 7.3. 6.7. 8.9. - 13.

That the Doctrines taught by the fathers in Psal. [¶] 44. and 78. vvere vwritten traditions, the particulars in the Psalms doo evince, against your too bold asseveratiōs. For the casting out of the hethens, & planting Israel, spoken of in Ps. 44. was largely vwritten in the book of Iosua. The things rehearsed throughout Psa. 78. are writē in Exo. Num. Ios. Sam. &c. So the evident scriptures doo cōvince you. The old & good vway, Ier. 6.16 vvas the law taught by Moses and the Prophets, Psa. 103.7. Deut. 8.6. &c 9.12. and 11. 22.28. and 31. 29. Iudg. 2. 17. this law vvas vwritten, and to this did the Prophets call the people Isa. 8.20. Mal. 4.4. and from the other ordinances of their fathers, Ezek. 20.18. And this, vwith the accomplishment of the promises vpon them that vwalked therin, vvas the truth vwhich the fathers should tel their children, Isa. 38.19. as appeareth Deu. 6.6.7. Ioh. 17.17. And the things vwhich Solomon teacheth as a father Prov. 1.8. &c. are vwritten in that & other his books, Prov. 22.20. Eccl. 12.10. and of other things he vwill teach us to take heed, Eccl. 12.12. That strange it is, any man reading the scriptures, should plead against them as insufficient to teach us all doctrines needfull for salvation.

Unto Ecclus. 8.11. (I think you meane v. 8.9.) I answer the book is not authentik, and so proves nothing, yet if the author mean the Elders doctrine agreeable to the law: his counsel is [†] good. If he mean other [†] Mal. 4.4. humane traditions of the Iewes, then I answer, the vvisdome of Iesus the Isa. 8.20. son of Sirach herein is proved to be foolishnes, by the doctrine of Iesus

the Sonn of God, Mark.7.7.8. - 13.

Vnto 4. Esdr.14.5.6. I answer; the author is a fit man to bolster vp
 ¶ 2 Thes.1.9 popish traditions, by * signes and lying vvonders. He telleth(as you t al-
 ¶ 1 S.23.p. lege) of do&trines that Moses vvas not to teach but to hide. These then
 104. apperteyned neyther to law nor gospel, Deu.32.4. Rom 10.5.6.8. I am
 content therfore, that they go among the Popes decrees. He telleth that
 ¶ 1 Esdr.14. Gods law vvas t burnt, and that he vvould vwrite agayn all that had been
 21.22. & doon in the vworld since the beginning. This lye is vvorthy to be put in-
 chap.4.23. to your Legendaarie: But what forgeries vvill not you bring to help
 your Pope withal. To this also you may ad if you please, your tale fater-
 ed vpon Dyonyssius Areop. with the vvriter thereof: as ynlike that Di-
 onyse in Act.17. as Esdras the 2. vvas to Ezra the first.

Vnto 2. Thes. 2.15. I answer, all Pauls traditions I vvill gladly admitt
 of: but not of the Popes therefore, any more then of Mahomets. Besides
 Paul taught nothing but from the vvritle law, Act.26.22.yea that which
 he taught by word to these Theffalonians, was from the scriptures, as you
 may see, Act. 17.1.2.3.

Vnto: 1 Tim. 6.20 and 2. Tim.2.1. I answer as to the former: what-
 soever doctrine is Apostolik, is also authenticall: and I imbrace it. The
 thing committed first from God to Paul, from Paul to Timothie, from
 Timothie to others, vvas the sound doctrine of the Gospel, 1. Tim.1.11.1.
 Tim.1.10.11. All vwhich is written in the bible, sufficient for faith, for all
 good workes, and for vvisdom vnto salvation, 2. Tim.3.15.17. So that
 vnwritten traditions are needless for the gospel of life; though necessary
 I graunt for the stablishment of Poperie. Besides you mark not, that this
 committing of the vword to Timothie, and by him to others: will cary
 the crown away frō Peters feigned successor the Pope. That Timothies
 successors at Ephesus, have more to shew for themselves, thē the Byshops
 of Rome, for authority of vnwritten traditions, if any there be.

¶ S.23.

¶ Mat.10.27

¶ Rō.16.25

26.

¶ Colof.1.

23.

¶ Ephes.3.4

* 1 Thes.5.

27.

¶ 1 Cor 3,

2. Heb.5,

¶ 2.

Whereas you say ¶ S. Paul spake the hidden mysteries in secret: I know not vwhere you learned this, vunless by some secret tradition at Rome. For if they vvere the hidden mysteries of the Gospell; Christ wil-
 led * them to be preached openly; and Paul himselfe testifieth that they
 vvere t published among all nations, even to t every creature vnder hea-
 ven, and he vvrote his Epistles (which conteyn the hidden t mysteries of
 the wisdome of God) to vwhole churches, to be read to all the brethren.
 True it is he taught them orderly, first the rudiments of religion or doc-
 trines of the beginning of Christ, vwhich he calleth " milk: then, the
 higher mysteries which he calleth strong meat. Which order of his, all
 good Byshops and ministers of Christ should follow stil, in feeding their
 flocks. But that the mysteries of Christ should be spoke by him in secret,
 so as the yonger Christians might not freely hear or read them, as you
 gather: is a tradition of your own. There is none of his Epistles, vwhere-
 in you may not find both milk and strong meat: and as he vvrote, so he
 spak: in his sermons. It may be you have reference to 1 Cor. 2. 7, we
 speak the wisdom of God in a misterie, even the hidden wisdom &c.

If so, then you corrupt both Pauls vvords & meaning. The mysteries were not hidden or concealed from any Christian: but from the princes of the world, and naturall man, as the words following manifest 1 Cor. 3. 8. 14. and hidden, not as vnlawfull for them to heare, but as vnpossible for them to understand * though they heard: because in their vworldly wis- *Act.18, 26
dom, they despised God. 1 Cor. 1, 18, 20, 21. &c. Thus men may see into 27.
vwhat straies you are driven to find out your traditions, which cannot be mainteyned but by wresting the texts.

The 3. thing which you vndertake to shew, is, that your reasons for all new answers remayn in full force, you repeate + your 1. reason thus. 105.
Part. 1S. 26, pag.

That which is not known for Gods word, cannot be the rule of faith. But scriptures by themselves are not knowne for Gods word: go.
Scriptures by themselves are not the rule of faith.

I answer, first by imitating your argument thus.

That vwhich is not knownen for Gods word, cannot be the rule of faith,
But Popes traditions are not knownen for Gods word.

Therefore Popes traditions are not the rule of faith.

On the contrary I reason thus.

That vwhich is known for Gods word, is to be the rule of faith.

The holy scripture is known for Gods word,

Therefore it is to be the rule of faith.

The first proposition is by your selfe here proved.

The second, was also by your selfe graunted S.3. where you said of the scriptures thus, we reverence them as Gods holp word, derived from the fulnes of truth &c.

The conclusion must follow of the premisses: so the truth hath wonne for the book of God: & your error for vnewritten traditions must give place: or ells your owne mouth shall condemn you.

Secondly I answer, your argument is deceyfull as your former vvas. For (to omitt, that it is all of negatives, vwhich in strict reasoning should not be,) you add a term in the 2. proposition vwhich vvas not in the first, viz, by themselves, vwhich also you put in the conclusion. This is no right nor faithful vway of reasoning. If (as your maner is) you vwould have me to understand it in the first: I vwill so. Then it is thus: That which is not by it self known for Gods word, cannot be the rule of faith. This now I deny: and your proof is vwanting. The proof vwhich you make for it as you had set it down; I admitt of concerning the vword of God: onely vwhere you extend Gods vword, to the definitions of the church &c. I run not so farr vwith you. But require you to prove your churches, councils, fathers definitions, to be Gods vword: vwhich you doo not.

Your 2. proposition I deny: for the scriptures by them selves (vwithout your traditions) may as easily be known for Gods vword; as the Sun in the firmament may be known to give light, vwithout a candle. This I vwill manifest hereafter. You seek to prove your assertion by authori- "S.28
ty of men. That I refuse as insufficient, by authority of Christ vwho shew-

The 3.

Part.

1S. 26, pag.

eth their religion to be vayn, vwhich teach for doctrines the precepts of men Mat. 15. 9. Secondly you allege a reason. Since we doo not see or heare God in his known Prophets to write or speak the word etc. there must (pou say) be one certayn rule or depositum fidei. As 1 Tim. 6. 20. 2. Tim. 1. 13. 14. have thou a form of sound of words etc. whence you gather that Christians must keep a certain plat forme of words delivered to them over and above Pauls epistles: amongst which post name for one, Transsubstantiation. I answer, first God his vvisdome, power majesty, truth &c. are to be seen as evidently in the vwriting of the Prophets and Apostles; as his eternall power and God-head are to be seen in the creatures of the vworld, Rom. 1. Ps. 19. although Atheists cannot see these in the one, nor Papists in the other. Secondly as men doo not hear God vocally in his Prophets: so if they did hear him in them, or in Christ his sonn, yet could they not beleieve, vntill Gods spirit illuminated their harts, Iohn. 12. 37. 39. So your reason is against Christ himselfe, as vvel as against the scripture. Thirdly the church (whereto you vwould send us,) when 1. sayth this is Gods vword, how shall men know it so to be, any more then they knew the vwords that Christ spake to be Gods? unless you lift vp your church above Christ.

Fourthly, vwhat church mean you; Greek, or Latine, or Aethiopian? and how shall men know Christs Church from Antichrists? And if the Latin church tel us the fables of Tobit and Iudith, are Gods canonickall scripture; and the Greek chureh say they are nor, but apocryphal; vwhich of these shall vve beleieve? Thus you vwould draw us into a vvildernes, vwherein vve may loose all stay of faith, and fall eyther into despayr or atheisme.

To those vwords of Paul I have answered before: and (to let pass your mistaking as if he did enjoyn a sound of words, as you vwrite;) further I vwould have you manifest if you can, vwho are Timothees successors and vwith vvhom he left Pauls depositum, as you call it? And how a man may know your kenophonic and monstrous vword of Trāsubstantiatiō, to be one of Pauls hol som vwords, rather then the Lutherans Consubstantiation?

*S. 19.

Your contending *against the distinction vwhich I gave of beleeving things necessary to salvation, and other things not necessary, as, whethere Peter were ever at Rome or no, and the like: I leave to the judicious reader, seeing you cannot or vwill not understand and rest in the truth.

†S. 30. p.
206.

Your marginall † argument, that The written word is not proved by an other written word; therefore by tradition: I reject as false and inconsequent: so proved in my former † vwriting. You in reciting the scriptures vwhich I brought, doo maym the texts, to ease your shoulders, In Iohn 10. 30 31. you leave out these words, and that in beleeving pou might have life through his name. So in 1 Tim. 3. 16. 17. you neyther mention nor answer this, that by the scriptures the man of God may be perfect and perfectly fitted vnto every good work. Wherby is proved that faith vnto life, and every good vwork may be learned out of the

* See pag.
27. 18. 19.

†S. 31.

of the scripture, as I inferred. When you cannot answer, you call me the perverter of the holp Ghost. Let the prudent judge.

Vnto your answers *made to my evident demonstrations by the book ^{of God, that the scriptures and spirit of God are sufficient to prove and approve them selves to every conscience: I need not make any replie, but leave it vnto judgment. But to help you (if it may be) I vwill briefly note your oversights.} S. 32. &c. p. 106.

1. You allege my words sundrie ^t times as if I had sayd, Gods spirit is in all people; vwhich I never spake nor thought, but proved the contrary by Ioh. 14. 17. I sayd Gods spirit is in all his people: vwhich if you doubt of, see Rom. 8.9.16. & Ioh. 2. 27. You barely say (and prove not) that in actu 2. the scriptures need testimony of others, besides God and his spirit, and themselves; meaning your Church and Pope: you seem to say the like of Christ himself; as others of your side have playnly spoken. By which blasphemie, God must be beholding to men, Christ to the Pope, that by their witness men may beleieve in Christ and his vword. The contrary is evident by Mat. 16.17. flesh & blood (sayth Christ) hath not reveled it vnto thee, but my father vwhich is in heaven. See also Gal. 1. 16.17. and 2. 6.9. 3. You are often vp agayn vwith your bastard phrase of the private spirit; vwhereas al Gods children, have the publick or catholick spirit (if you vwill so call it) as I playnly proved in my former vwriting; & you have nothing to lay against it, but that the spirit twerketh otherwise in the head then in the foot: ^{t S. 33.} vwhich is a manifest tergiversation, vwhereof in due place.

4. You cary your self in this passage about the spirit of God, as a fish out of the element; as having no relish or feeling of this heavenly grace, whereat I much marvel not, though I am sory for it. Enter into your self and see by vwhat spirit you doo discern the Pope to be Christs vicar (as you suppose) and his traditions to be Christs oracles. Will you not say it is by the spirit of God? Now vve are assured that Christ is more able to furnish us vwith the spirit of God, then the Pope is to furnish you. That you perceive not Gods spirit to be in us, but reproch us, it is not strange; for the vworld (as Christ "sayth) seeth him not neyther knoweth him. ^{1 S. 35.} Your fathers also could not perceive Gods spirit to be in Christ himself, ^{" Ioh. 14.} but sayd he had an ^{17.} vnclean spirit: and we his servants are not better ^{"Mark. 3,30.} then our Lord. 5. So for the majesty of the scriptures shining as the sun in his strength; & by their majesty, vvisdom, harmony &c. proving & approving themselves & one an other to the faithfull conscience; you turne & vvind, because we cannot perswade the Arians &c. by conference of scriptures to beleieve aright. It is not what vve can perswade ^{t S. 36.} others, but our selves. For there are many Arians and other heretiks vwhich you vwith your fathers, councils, Popes, are not able to convert. Yet you think your Popes decrees are Gods vword: and vve know that the holy scriptures are so indeed. And the more to convince you, look to your Mr. (as you called him) Cardinall Bellarmine, and see a sound argument of his, to prove the knowledge and assurance of the scriptures to be of God, by the testimony of the scripture it selfe, Bellar. de verb. dei ^{1.1.6.2.}

I. I. C. 1. argument 4.

*S. 37. p.
188.

6. You ask *a question thinking to intangle me, what the seal of the spirit is: and you suppose divers answers. Because you are so partial a judge of my spirit, I pray alse your Pope, what the seale of his spirit is, and how he discerns scripture, & whither he build without ground, as you say I doo. Look what he can wel answer for himself to satisfy your conscience, that think to be answered by me. In the mean while, mind that the seal of the spirit is for my own assurance and comfort: which concerneth an other man nothing. 2 Cor. 1. 22. 1 Cor. 2. 11.

†S. 38.

7. You having my answer already, doo refuse + it: saying it is most false that the scriptures are distinguished (from other books) by themselves, as light from darknes. For then (say you) every one that had but naturall perfection of the organ and free proposing of the obiect, should distinguish this light. This (say I) is most true: for the law of God is a light, Prov. 6. 23. which when it is by him free proposed, and the

‡ 1 Cor. 2.

14.

1 Ephes. 1.

17. 18.

" Colos. 3.

10.

*S. 39.

organ that is the mind of man (wich now is + blinded) recovereth naturall perfection, that is to say, is + illuminated or renued in knowledge. after the image of him that created it, every such man with his perfect organ, seeth the word of God to be in the scriptures, as every man that hath a perfect naturall ey, seeth the light of the sun: and can assure himself hereof, though he goe not to Rome to ask the Pope whither the sun gives light or no. But you are as a man without sense, that though the sun shine at noon day, yet if the Pope say it is midnight you will believe him: & so on the contrary. For you * profess to beleieve each part of scripture to be Gods holy word, derived from the fulnes of truth. Now this is because the Pope tells you so, and he tells you also that the books of Tobit, Iudith, Maccabees, &c. are scripture canonically, although in them there be apparent lyes, as you may see Tobit 12. 15. compared with Tob. 15. 18. Iudith 9. 2. compared with Gen. 49. 5. 6. 1 Mac. 6. 16. compared with 2. Mac. 1. 16. 2 Mac. 1. 19. compared with 2 King. 25. 1. &c. so 2. Mac. 1. 20. 21. 22. 31. & many the like. Now though the Apostle sayth, no lye is of the truth, 1 Ioh. 2. 21. yet you beleieve these lyes are derived from the fulnes of truth; because the Pope will have it so to be. Thus the blind lead the blind into the ditch.

†S. 40.

* Ioh. 9. 23.

‡ S. 41.

*S. 42.

So you doo not by your private spirit, (as you + say) distinguish hereticks from true beleevers, but by the definitions and declarations of the church; that is (I trow) of the Pope. I shewed you a better way by the Apostle, 1 Ioh. 4. 1. 4. but you love darknes better then light. And by your grounds, if you had lived in Christs dayes on earth, you would have distinguished Christ as an heretick from true beleeving Iewes, by the definitions of that church and Priesthood.

Vnto Iewes, you confess + you must shew other grounds, then your Popes authority: But if they retort vpon you your private spirit, as you doo to me, eyther your mouth is stopped, or your conscience in pleading against me as you doo, is corrupted. Yea when you are driven about the high Preists that condemned Christ, to say "their ignorance was most vincible

vincible by their own law, (which was the scriptures:) your own mouth giveth sentence against you. For by the same law, say I, the ignorance of your Romish Priesthood is most vincible also. Your owne traditions are of no more force against us, then the Iewes* were against Christ.

* Mar. 7.5.

You charge me with ^t racking many wrested places of scripture to prove the church of God invisible: and you oppose many scriptures against it: I answer, eyther your care was little, or your conscience was large, to write so vntruely. The question was whither the church erred or no: that I proved by ^t many examples and testimonies of scripture, (as is to be seen in my former writing:) when your mouth is stopped her in, you pass by all that I alleged, and turne to another matter wherin you seem to lay somewhat; and answer ^tvnto scriptures which I mentioned not. I mean to hold to the point, and not to follow your wan-drings, which are in the moveable pathes of that strange womā, Pro. 5.6.

&c.

^t S. 44. &c.

to 54. p.

109.

^t See be-
fore, in p.

62.63.

15. 45. 46.

47. &c. p.

110.

" S. 54. &c.

p. 111.

* S. 57.58.

^t S. 56.

^t pag. 64.

2. Argu-
ment.

* S. 61. &c.

p. 112.

" pag. 65.

" S. 66 p.

113.

* Prov. 9.13

114. 115.

^t Pro. 9. 17.

^t v. 18.

^t Pro. 9. 18.

^t v. 19.

^t v. 20.

^t v. 21.

^t v. 22.

^t v. 23.

^t v. 24.

^t v. 25.

^t v. 26.

^t v. 27.

^t v. 28.

^t v. 29.

^t v. 30.

^t v. 31.

^t v. 32.

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^t v. 35.

^t v. 36.

^t v. 37.

^t v. 38.

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^t v. 256.

^t v. 258.

^t v. 250.

^t v. 260.

^t v. 262.

^t v. 264.

^t v. 266.

boams dayes, he might have made a Temple at Bethel, because God made one in Ierusalem: and set vp Preists, altars, sacrifices of his own head, because God had appointed such in Iudah. And now, let your Pope make new Churches, new Sacraments, new Ministeries, yea & an other Testament, because Christ did so. But for your idolatries, they perteyn to an other place then this. I leave it to the judgment of every godly hart, whether your Popish glosses, decrees, distinctions &c. be not more dark and intricate then the holy scriptures, vwhich are "a lamp to our feet and a light to our pathes. And as for your Councils and Fathers, to vvhich so often you flee for help, vwhen holy scriptures fayl you: they are so croſſ and intricate in themselves and one to another: that the Pope vwith all his guard could never yet, neyther ever vwilbe able to reconcile them. Your Mr. Cardinall Bellarmine useth them as men doo Counters, that sometime stand for pounds, sometime for halfe pence. So he sometime alloweth the Doctors, sometime dismisſeth them as erring from the truth. Yet you to brave your cause muster their names, vvhose vertues you doo not imitate.

*Pſa. 119.
105.

†S. 68, p.
114.

‡ S. 69.70.
71.

See pag.
29. 30.80.
81.

"Rev. 13.3.

*S. 72, p.
115.
† S. 80.

‡ Synech-
doch.

You much blame me as for wilfull error in citing Card. Bellarmines vwriting as the determinations of the Pope. Beare vwith me, I knew not that your Cardinal had a private spirit differing from your Pope: and bear part of the blame vwith me your selfe, that referred me in your former vwriting to answer Bellarmine your master.

Vnto my proof frō 1 Cor. 4.1. that the other Apostles vvere dispensers of Gods mysteries as vwell as Peter: & so other Bishops now, as well as the Bishop of Rome: you answer, † thep be all alike in power of order, but not of jurisdiction. This your distinction I deny, and in my former vwriting disproved it: and you bring not, neyther can bring any vword of God to confirme it: and therefore as your manner in such exigents is, you flee to humane authority. Now I graunt, that your Popes throne is from men; or from the Dragon "if you will. But Gods vword sayth, A man can receive nothing, unless it be given him from heaven: John. 3.27.

From this you * pass to Act. 15. (afterwards you † goe back again to other things that in order vvere before.) I answered twise your reasons from that scripture, shewing how you constreyn it beyond all reason: yet the 3. time you press it thus: From v.6. the Apostles and Ancients asſembled: you note it against us, that vwould (you say) have all men to give their voice and be present in council. I answer, in v.4. it is shewed they were received of the Church, and of the Apostles and ancients. In v. 12. it is sayd, all the multitude kept silence. In v.22. it is sayd, it seemed good to the Apostles & ancients with the whole church to send &c. In v.23. the letters vvere thus vwritten, The Apostles ancients and the brethren, unto the brethren &c. & v.25. It seemed good to us vvhē vve vvere come togither vwith one accord & c. All vwhich doo manifest that the people vvere present, and not the Apostles and ancients onely; as you from an usual figurative † speach in v. 6. mistaken vwould collect,

From

From v. 7. you "gather, that vwhen there vvas made a great disputati-
on, Peter rising up and speaking by his authority composed that great *S.73.
disputation, that is seled the height of their difference, which argues
superiority. And eftsoones you press this word great disputation, for
Peters rising vp vvas before proved to be but a staff of reed for the
Pope. I answer, you dally vwith the holy scriptures unsufferably. The ar-
gument if it wil help you shold be this. Whosoever in a Council when
there is great disputation riseth up & speaketh, he is head of that coun-
cil; yea and of the vniuersal church. But Peter in a council, vwhen there
vvas great disputation rose up and spake: therefore he vvas head. I de-
ny your first proposition: as strayed against scripture and light of reason.
And I vwould pray you in sooth to answer, vvhether in the many conten-
tious Councils vwhich have been since the Apostles dayes, there have
not been sundry men that rose up and spake when there was great dis-
putation: and vvhether they vvere all heads of the church therefore.
That vwhich you add, of Peters composing the great disputation by
his authoritie; is not of the text, but a glois of your private spirit.

Your extenuating of the Apostle Iames his authority, vwho spake last,
and gave \dagger judgment or sentence v. 19. sheweth howv partiall you are for \dagger S. 74. 77
S. Peter. But I vwill cease from answering vwords of vwind. Let him that
readeth that scripture judge, vvhether of the two had the chiefest place. \ddagger Krino.

Your exception \dagger that it is not sapd Peter spoke those words risen
but when he was rising; (as if you vwould put a cushion vnder him to sit
down agayn:) is altogether vnworthy to be answered. For, (besides that
the very same speech is used of Gamaliel, as I told you, in Act. 5.34.) you
might even as vvel say, that Peter vvent not to Ioppa risen, but when he
was rising, Act. 9. 39. and that Peter vvas sent to goe " to Cornelius,
and Paul to goe " to Damascus, not vwhen they vvere risen but vwhen "Act. 10.
they vvere rising: seing there is one and the same \dagger word and phrase u-
sed in all these and sundry other like places. But such traditionall expo-
sitions of holy scripture, is your church tayn to use for vwant of better, "Act. 22. 19.
to bolster vp her preeminence. \dagger Anastas.

Gamaliel (you \dagger say) spake rather as a freind then as a judge: as a
Cardinall in the Popes conclave, rather then as a Pope. Be it so: yet he \dagger S.77. 78.
rose up I trow vwhen he spake: so then rising up to speak, is no proof
of superiority; and you might have spared this strife about your frivo- \dagger Act. 5. 34.
lous reason.

Yet from Act. 13. 16. you " vwould gather by Pauls rising up in the
Synagogue, that he vvas theif preacher. Well, let your argument from " S.79. p.
rising to speak, be layd up in the Popes conclave: for to prove his pre- 117.
minence if need be, to speak in a church, as Paul did in that synagogue.

You bethink you, and turn \dagger back to your other pervered place of 2.
Pet. 1.20. cited (as you pretend) by you thus; No prophesy is made by pri-
vate interpretation, vwhich you say I call and doo not probe a bastard
phrase. I answer you twise cited it, private spirit interpretation, and
had vwritten it lo this third time, but blotted out the vword spirit. Your
S.80.
own

Sidias epi-
luseos.

¶ Propria
interpretatione. En-
glished by
Mr. I. A.
private spi-
rit inter-
pretation.
¶ S. 80.

¶ S. 82.

¶ S. 83.

* S. 85.

† S. 88.

3. Arg.

¶ S. 89. p.

¶ 19.

own handwriting therefore convinceth you of vncertainty, not me, of bad
conscience as you charge me. I did and doo cal it a bastard phrase; as be-
ing of your own or of the Popes begetting, for th' Apostle Peter neyther
spake nor meant so. You add to his vwords, and therfore are reproved
of God, Prov. 30. 6. you swarv from your authentik Latin t translation,
and therefore are reproved by your own canon law.

I proved by the scriptures, Ephe. 4.4. Rom. 12.4. &c. 1 Cor. 12.
4.8.9. &c. that there is but one spirit which al Gods people haye, though
in divers measures; as mans body hath but one soul or spirit to quicken it.
This you not being able to deny, doo vvind away, and except; t though
it be the same sowl, yet it woketh otherwise in the head, then in the
foot etc. I answer, it is very true. You inferr then, that so it belongs to
the head of the church and not to every craftsman, to interpret scrip-
tures. Why: are ther no members in a mans body, between the head and
the heels: that you make such a leap? Is there no mean between the head
and every craftsman? What place then is there for your Cardinals, Bi-
shops, Preists, Doctors, Jesuits &c. they are not the head of the church:
yet you think them higher then the feet. But if this your answer be good,
then though Peter were head (as you erroneously think,) I hope the
spirit wrought otherwise in him then it did in that devill incarnate Pope
John the 22. and in other your monstrous & vvicked Popes; as your own
friends doo vvittnes against them. Then had those beasts a private spirit;
vvorse then any an honest craftsman: then it belonged not to them to in-
terpret scriptures. No nor to your Preists and Jesuits unless you vvill
make them heads? A little after, touching Pope Stephen, vwho repe-
led the decrees of his predecessor Pope Formosus: you vvould have
him to doo this, not as the head of the church, but out of the violen-
cie of his private spirit. I like vvell of your answer, and think the very
same of all the Popes traditions: and therefore the privat spirit, vwhich
so oft you entwite me vwith; I return into your own hands, to be kept as
the Popes **Deposition**.

You pretend, " that for all the vvickednes of some Popes, God
hath stil preserved the unity of faith in your church. And that never any
Pope by his definitive sentence did define heresie. I answer, if the Pope
may be judge as vwith you he is, I vvarrant you he vvill never condemn
himself of heresie. But if Gods word be judge, many heresies are easy to be
found in your late council of Trent and in many Popes decrees. Which
vvill come to be scanned in particular doctaines, after these generall
grounds are esuled.

Your digression * to another vriter, I omitt; you may seek answer (if
you please) of himself.

And your author to vvhom you t send me for satisfaction about your
Popes power of dispensations, I shall read vwhen I have leysure thereto.

Your 3. Argument you t set down now (upon your memorie) other-
weise then ever before, thus. **That which hath still been a rule to the
that have erred, cannot be a certayne rule to direct all in faith.** But
the

the scripture interpreted by the private spirit (as every one pretends given from God) hath led many into dangerous and horriblie errors. go. the scriptures though directed by the private spirit's interpretation cannot be a rule of faith. I answer, your conclusion I grant, (though your argument be naught;) for the private spirit, wee found whileare to be the violent spirit of the Pope, or his like. And scripture directed (or rather perverted) by such a spirit, cannot in deed be a rule of faith.

Against your 2. Proposition I except, it implieth a fallacie putting that for the cause which is not the cause. The scriptures never led any into error: but yngleaed and unstable persons, pervert all scriptures (as the Apostle sayth) unto their own destruction: the cause hereof is not the scriptures but men's corruption. The Pharisees perverted the doctrines spoken by our Saviour Christ himselfe, yet I hope you will not deny but his heavenly words was a certayn rule to direct all in faith. So the proof of your minor, faileth you.

1 Pet. 3.
10.

Against your first proposition, (which you say is most certayn) I except as not playn, and so deceitfull. That which is a rule to them that err, (understanding, of it own nature and properly) cannot be a certayn rule to direct all in faith. But now to assume, that the scripture is such; were blasphemie. Agayn, That which is a rule to them that err, (to weet a rule by accident, through their ignorance or malice abusing it,) cannot be a certayn rule to direct al (Gods people) in faith: now I deny the proposition: and leave you to give proof of these things, in your next. And whither before or now, you have dyie-beaten mee, ^{† S. 91. pag} _{120.}

I see p. 70.

Your 4. argument you omit, through oversight I suppose, onely wher I shewed by 1. Cor. 11. 19. Act. 15. &c. that contentions were in the Apostles times, and composed by the scriptures, not by setting up a supreme judge or Pope: Yow f^tanswer barely, they prove rather ther must be one visible supreme judge to decide controversies. Wee are then things that at a point. Let him that readeth the scriptures and reasons which I there alleged: judge whither of the two, they doo rather prove.

Your 5. (which yow I call your 4.) argument, is, that we believe in the scripture many things, which are not reveled in holy scripture &c. I told yow and tell yow agayne, that I doo not (howsoever yow may) believe any such thing needful for my salvation, which is not reveled in the Holy scriptures; f^theyther wil I use other weapons against Ariens, Anabaptists or any heretiks that acknowledge the scriptures to be of God. This therfore is no argument to convince me at all. You insult for that I will not shewe my particular proofs against those heresies. I told you this were to distract from our present controversies. Propose yow arguments and I will answer you for the cause in hand: els multiply not words in vaine.

You now plainly answer *that Gods vword as it is extrinsecall the vword of God, and to be knowvn of us, depends of tradition and the authoritie of the church. This I reject as an heresie. For vwhen yye read or hear

Christ. 1, 2,
c. 9.

* S. 94,

the books

the books of Moses or the Prophets, vve read that vwhich is spoken to us of God, (Mark. 1:1, 16. compared with Math. 22:31.) that vwhich the Spirit of God speaketh to the churches Rev. 2:7, 11. now not to believe or rest upon this ground, but to rely upon mans record, is to make the testimony of man greater extrinsically to us, then the testimonie of God; contrarie to 1. Ioh. 5:9. and maketh men lyable to the curse, Ier. 17. 5.

You replie unto Act. 26:22. that in tradition nothing is spoken besides, that is, contrarie, to the Apostles speeches. First this is untrue, many of your church traditiōs are both besides & contrarie to the scriptures; as when we examine the particulars wil appear: and yow dare not subiect your churc and traditions, to the trial by the scriptures: but yow wil haue mens fayth extrinsically to depend upō your church. Secondly you wind away by terms of your owne: besides, that is contrarie; vwhereas the Apostle sayth, nothing without (or except) that vwhich the Prophets and Moses sayd: none other thing. Your allegation from 2. 2. Thes. 2. is answered in my former vritings.

You further allege for traditions, Act. 15. 41. & 16. 4. I answer all Apostolical decrees (such as are ther mentioned) we doo receiv: but yours decreed by the Pope, are Apostatricall. Secondly you may see that thole which they delivered, vvere vritten before, Act. 15:23. - 25. 28. &c. You say they are **uncertayne**: let the prudent judge. And if so they be, then are they not necessary for salvation, for all such are vritten: Ioh. 20:30. 31. 2. Tim. 3:15. 17.

The 4. & 5. parts af- ter hand- led. Here you interlace 2. other points comparing the grounds that vve and that you doe goe vpon; and you handle them largely in 55. sections. I vvill first follow on vwith your 6. part, (at S. 153.) both because that vvas the course of our former vritings: and the examining of the things alleged for your Pope, vil give light touching these other points, which also I vvill consider of after; in his place.

The second of your assertions (vwhich now you make the 6. part of your longsome pamphlet) vvas **That the Popes definitive sentence as he is head of the church, is an indefficient rule in matters of faith.** To this now (as a man fearful of your cause,) you have added, **the Popes definitive sentence at least with a generall council.** And this you say, **you are to shew:** and vve (say I) are ready to behold your shewes. Here I find no argument by you set down to conclude your assertion; as vvas in the former points: vwhich is an other declaration of the weaknes of your cause. Heretofore to help the Pope, you fled to S. Peters prerogatives: vwhich vvere they as great as you feign them to be, yet (as I told you,) there is no more proved for the Bishop of Rome, then for the Bishop of Babylon, or Patriarch of Constantinople Yet having no better grounds, you agayn flee to them; and labour to repayr your shewes of Peters preminence, vwhich I by the scriptures had pulled down.

And first you say, that out of the whole series of them, and the circumstances; and not onely out of each particular, you draw an infallible

• S. 153. &c
Pag. 134.

* S. 157.

We argument. I answer, the particulars I have proved to be by you wreted: so the vvhole series and rank of them, can conclude not hing soundly for you.

Your i shew vwas **S. Peters** naming first. I told you this is usual, but not always; and to help you (because you complayn I cited not the **Plat.** see Ioh. 1. 45. vvhile Andrew is named before him; Gal. 2. 9. vvhile Iames is named before him, Mar. 1. 6. 7. vvhile mention is made of **the disciples and Peter**: so Cor. 9. 5. the Apostles, brethren of the Lord, and Cephas. Though if he had been alvvayes first named, it proves him not to be the head of the church: more then the **first foundation**, Rev. 21. 19. vwill prove Paul, as I shewed you. Here you* boast that Exod. 28. *S. 160. 18. 19. confutes me: vvhile the Iaspēr (you think) is the **first stone**, and so not the 12. for Benjamin. I answer, an yll translation hath deceived you. For Moses there sheweth † that the stone Iaspēh (whereof the Greek Iaspis, Arabik Iasp, Latine Iaspis, and English Iasper are naturally derived) vwas the 12. and last in the brestplate, and so for Benjamin, (vwho vwas the last born of the patriarchs,) to be graved vpon, Exod. 28. 9. 10. 21. This your own learned Linguisits as **Arias Montanus** and others doo acknowledge, and so correct your translation. So the best of the Jewish Rabbines, as Maimony, vwho sayth, **Benjamin was written on the Iaspēh**: (Misn. lib. 8. Treat. of the vessels of the Sanctuary, chapt. 9 S. 7.) And thus Paul of Benjamin, hath colour to be the head of the church, as vwell as Peter.

You* presf Mat. 10. 2. **the first Simon caled Peter**: Andrew (as you think) vwas first in yeres & first in caling: for proot you cite Ambrose on 2. Cor. 12. I answer, first Ambroses humane authority is no proof for Peters pretended divine headship. Secondly Ambrose saith not that he vwas first in yeres, (put that therfore amōg your own traditiōs:) but **Chrysostō** **Homil. 19.** (if you vvil rely upō men) maketh Peter elder then Andrew. That which in Math. Ambrose sayth is, **Andrew followed our Sav: before Peter**, this I hold true, by Ioh. 1. 40. 41. but it is one thing to follow Christ as a disciple, & an other thing to be chosen an Apostle; as reason teacheth, and you may read, Mar. 3. 13. 14. 16. compared with Mar. 1. 16. Luk. 6. 13. 13. 14. vwith Luk. 5. 8. 10. That Andrew therefore vwas an Apostle before Peter, I deny by vvarrant of scripture: & thus I wink not, (as you vwrite:) but vwith Calvin I confess Peter to be **first of the Apostles**.

You grant, & by that I alleged, from 1. King. 2. Dan. 3. that such miracles as Peters **walking on the water**, prove no headship of the church: so then this also you brought but for a show.

3: I corrected your error in translating **Him** for **it**, in Mat. 16. 18. red steyning that to **Peter**, vvhich Christ promised to his vvhole church. You stand to it stil. But first against humane learging, for autes the feminine gender, cannot accord with Petros the masculine: as it can and dooth vwith Ecclesias the Church. You plead also agaist true religion: for I proved by Ioh. 10. 27. 18. 19. that all true Christians are invincible of hel gates, and not Peter onely. Here you burst out and cry, that **if** **3** **TS 162, 163**

if I understand it in the Calvinisticall sense that one once justified can not be again the childe of wrath, it is (you say) a most horriblie falsehood, and against the holy scriptures. Rom. 11. 20. 21. Rev. 2. 5. I answer, I understand plainly as Christ sayth that his sheep shall never perishe, neither shall any pluck them out of his hand; but he ywill give them eternall life, Ioh. 10. 28. that it is not possible the elect should be seduced: ^{for} Christ, Mat. 24. 24. for God putteth his fear in their harts that they shall not depart from him: Ier. 32. 40, and Gods gifts and calling are withholde ^{not} ^{for} repentance, Rom. 11. 29. and they that are born of God cannot syn unto death: Ioh. 3. 9. And these things accord ywell with Rom. 11. 20. 21. &c. for by faith we stand; but all men have not faith, 2 Thes. 3. 1. there is a wayne fayth, Iam. 2. 14. 17. 20. from that men fall: and there is the faith of Gods elect, Tit. 1. 1. and this faith justifieth, Rom. 4. 3. 5. & 5. 1. and from it men never fall finally. They may fall into syn by infirmity, but shall not be cast off, for the Lord putteth under his hand: Psal. 37. 24. yea though they fall seven times, yet they rise agayn: but the wicked fall into mischief Prov. 24. 16. This is my faith; and your contrary Popish heresies I abhor.

* S.164.p2.
136.

† Colos. 1,
17, 18,
‡ 1 Cor. 2.
16.
¶ Rev. 2, 11.

"S. 165.
*S. 166.

† S. 165.

† 2 Joh. 1.
¶ Act. 20.

1 S. 167, p2.
137.
S. 168,

You deny not but your Popes may be reprobates and damned in hel. I trow then hel gates doo prevayl against them, and so the promise in Mat. 16. 18. perteyns not vnto them. You except, the Devil prevayls not against the Pope as he is head of the church, as he defineth ex cathedra. Yes doubtles, therein he most prevayls against him, because he allures him into Christ's place, and so makes him Antichrist. And if you had the mind of Christ: you would no more regard vwhat the P. of Rome, defineth ex cathedra, (unless he could prove it by the holly scriptures:) then what Apollo the D. of Delphos divined ex tripode.

4. Your fourth shew from Peters confirming his brethren, being confuted by scriptures, Act. 14. 22. and 15. 41. 32. &c. you now say, the other Apostles confirmed not "as the supreme pastor, not *as the head of the church by office. I answer, neyther did Peter so: if you add that to your wrested text, God will reprove you, Prov. 30. 6. and your humane testimonies (vwhich you abuse also) shall not save you.

You digress to entwite me with gross corruption of the text, for Englishing presbyteros an Elder. I am loth to follow your outroades: onely let me tel you, that you check herein your authentik Latin translation which turneth it ~~to~~ Senior, and ~~in~~ Major natu: and ~~is~~ your divinitie, Englishing both Cohen, Hiereus, a Preist, and Zaken, Presbutteros a Preist, as if these were one you deceiv the simple with a sophistical equivocatio. And you may as wel say the Apostles were ~~idiots~~, because they are called ~~idiots~~. Act. 4, 13. as say Chrlts ministers are ~~Preists~~ (ynderstanding sacrificing Preists,) because they are called Presbyteri.

5. You daily agayn t^o about Peters feet first washed, as some suppose,
I let you alone with your fanzie: let the reader judge whether it be a fit
proof for his headship.

6. So for Peters martyrdome, whence you conclude it was pro-
mised

missed to Peter to be head of the church. It is a bold untruth: the text sayth no such words, proveth no such thing.

7. Your 7. show was gathered also from a false translation, restraing, they began, Act. 1. 4. to Peter as if he began: which being but a guess, you now shrink * from that, to the next passage in v.14. &c. where *S.169.

from Peters sermon you would prove him head of the church. It is a vworld to see, vwhat shifts you are driven to: the very naming of them, is to all wise men ridiculous. But if Peter for first preaching was head of the church: that Pope vwhich first left preaching, was the head of the Beast: and so all your unpreaching Popes (at least) are Antichrists.

You graunt agayn † that the first miracle, which you uncertainly †S.170. supposed S. Peter vrought, Act. 1. 11. dooth not solely convince what ^{Pag.138.} you would: & herein I beleeve you. But I marvel at your discretion, that think a number of futile and vworthless arguments being heaped together, would perswade any vnto popery, unles they be such as are spoken of Prov. 9.16. who so is simple let him come hither. And here you are too lavish of your tongue, in saying I cannot deny but our Saviour caleth Peter the rock, first washeth his feet, that Peter dooth the first miracles &c. I denied the first, and you cannot prove the latter. Though were they al granted for Peter, yet your applying them to your Pope, is altogether groundles.

The first ~~te~~communiation by Peter, inferrs (you think) that he was head. Before you urged the act: which being proved insufficient, now yee flee to the first doing of the act. At the most this sheweth but primacie in order, (which I graunted:) feing Paul and others did the like. But by your manner of reasoning, vvhosoever dooth any thing first, shall be head of the church. And why I pray you, by like reason should not those Popes that first practised Simony, sorcerie and hypocrisie; be heads of the man of syn. You leav^t it for the reader to judge whither all ^{*S.174.} these reasons togither shew not that Peter was rock and head of the church. I also referr it to judgment. And if your vayn shewes for Peter be not sound proofs for your Pope: then he is left naked, as the heath in the wildernes, Ier. 17. 6.

I proved by the scriptures Mat. 28. 18. 19. 20. Ioh. 20. 21. 22. 23. Act. 2. 4. that the other Apostles had equal office, charge and power, vwith Peter himself: you answer "the places prove nothing: and if ought, it is ^{*S.175.} equality of order & not of jurisdiction. Thus you resist the truth vwith- out reason: it vvere vwell if you would add doctrine to your lips. When ^{*Prov.16.} all the Apostles are sent by the power of Christ, vwith like vwords and ^{23.} authority: vwhen the rest (as Paul) doo whatsoever Peter himself did, in word, prayer, Sacraments, censures, miracles &c. you barely say, they vvere not equall in jurisdiction. You vveary me vwith your own words, and repetitions without proof. Seing Gods vword moves you not, let me trie vwhat mans will doo: The rest of the Apostles (sayth one of your Doctors) vvere verily the same that Peter vvas, indued vwith equal par- ticipation of honor and of power. Being blamed for your making Peter <sup>†Cyp.de
simpl.prat.</sup> head

head and rock of the church, vwhich are Christ's peculiar titles: You an-
swere, he is the ministerial & subordinat head to Christ: as Christ is the
foundation, 1 Cor. 3.11. & yet the Apostles are foundations, Eph. 2.20.
I answer, first Gods word nowhere calleth Peter the head: and vwhy will
you be vviser then God? Secondly the Apostles, becaute they laid the
foundation vwhich vvas Christ, as Paul sheweth, 1. Cor. 3 10.11. therfore
the Church is sayd to be built upon their foundation, Eph. 2. 20. And
in this they vvere equal: if any excelled, it vvas Paul, who laboured in
laying the foundation more then the rest, 2 Cor. 12. 11. 1 Cor. 15.10. In
this sense if you speak of ministerial head, that by the ministry of the
word Peter preached the head Christ, the thing is true, but the phrase is
not good: it vvas trae in Paul also as much as Peter, yea & in all the Apo-
stles: † and thus all Christ's ministers at this day, minister and preach him
the head, vwhich the Pope dooth not. But you feign a thing which never
vvas, that Christ should iubstitute Peter for head in his place & absence:
no scripture tells you this, but the contrary, for Christ being † present
and † vwalking vwith his churches, needeth no vicar. And this title head,
God in his vword giveth onely to Christ: Col. 1.18. Yet you, leaving
Gods vword, fly to your S. Basil for succor: that all men may see, your
church and prelacy, is built on the lands of mens traditions, not on the
Rock of divine oracles.

* S. 177. pa.
139.
† Act. 1.2.3.
4.8.
‡ Mat. 28.
20.
§ Rev. 1. 13.
and 2.1.
* S. 178.
* Eph. 2. 20.
† Cor. 10.
4.
‡ 1 Pet. 2.5.
* S. 179.
* S. 180.
pag. 140.
‡ S. 183.

You vwill not from it, "but Peter signifies a rock: vwhich I have
disproved; and shewed that Petros of Petra the Rock, and Cephas of
Ceph, is no more then to be a Christian of Christ. Peter vvas a principal
stone (yea the first if you vwill) layd upon Christ the cheif* corner stone,
thet Rock: all Christians are † living stones layd on him also. Your racked
allegations from Augustine and other Doctors, I vvil not spend time to
confute: for I build my religion vpon the Rock Christ, & not upon men.

Your † reason vwhy the gender vvas not changed in Christ's name as
in Peters, is for that all vwhich admitted of his doctrine vwould not de-
ny him to be head of the church. I see you love to say somewhat unto eve-
ry thing. I also may say, all vwhich admitt of the Popes doctrine, vwill
not deny Peter to be head of the church: so (by your argument) there
was no need to change the gender for him neyther. And so the scripture
hath doon somthing needless: or els your answer is fruitless. How you
save Optatus credit, and your self from blame, for falsely interpreting
Cephas a head, contrary to the holy Ghost, Ioh. 1. 43, vwho interpre-
teth it a stone: I leave it for the learned to judge.

Your exception * that Peter vvas not elected to be the mouth of the
rest, vvas refelled in my former vwriting, if you vwould rest: for Tho-
mas, Philip, Iude, vvere not elected any more then Peter to speak for
the other disciples, Ioh. 14. 5. 8. 22. yet you vwill not have them heads.

So your distinction of the Apostles equallity in power of order, not of
tjurisdiction, is a bare repetition of a thing never proved, but before re-
futed. And where you add, equall as they were Apostles but
not as they were Bishopp: it is mere trifling, you might as vwell say,
equall

equal as they were men, but not as they were living creatures. For they were no otherwise Bishops, then as they were Apostles. And in Act. 1. you may see that Iudas his Episcopie or Bishops office, was no other then his Apostolee or Apostles office, Act. 1. v. 20. compared with v. 17. 25. 26. Besides by 1. Cor. 12. 28. and Ephe. 4. 11. you may see the Apostles were by office the first in the church; that if the other were equal with Peter in the Apostleship (as you graunt); they were equal also in all power: that if you resist any longer, you will be condemned of your self. Your succession grounded but upon mens report, I allow not of, for you build on boggs.

Your understanding * of that admonition Rom. 11. 20. 22. &c. is partly *S. 184. true, and against your self in that you wrote before S. 162. partly it is frivolous, whiles you dream of more privilege to the See of Roome and Bishop there, then to others churches and Bishops. You have no colour for this in the testament of Christ: yet is it the mayn thing that yow should prove, if it were possible. No citie in the world remayneth so execrable by Gods word, as Rome for killing Christ of old, by her power and pollicie: and for being Antichrists throne. Rev. 17. and 18.

It is worth the noting, that you do not hold the Pope is necessary to the induced with Gods holy grace. And that in matters of fact he mapstn (you say) as well as any other. Your Popes facts I am sure prove this, if any shoud have the face to deny it. Hereupon I inferr, that your Popes are not members, and so not possibly heads of the catholik church of God. It is high blasphemy to say the head of that church may want Gods holy grace, Colos. 1, 18. &c. & 2, 19. How now doo you know that the traditions and definitions of your graceless Popes, are of God? If you trie them not by the scriptures, (which you dare not, because of the private spirit,) they may deceive and damne your soul, as well as any other men. You say, you hold a necessary assistance which the Pope hath of the holy Ghost, as he defines ex cathedra. And upon what ground hold you this? You find in Gods book no mention eyther of your Pope, or of his Chapr, for good. The Apostle Peter directeth us to that vwhich holy men of God spake: not to that vwith S. Pet. 1. Benno vriteth, that he came up out of the abyss (or bottomless deep) Ben. in vi. of divine permission. And by the same answers of the Divils vwhere ta Hildebr. by he had deceived many, he was also deceived himself, & was intercep ted vwith suddayn death, by the judgment of God. And yet wil you trut such a miscreant, that out of his chapr he vwill tel you none but divine oracles. Never was there such a thing known since the beginning of the vworld, that a graceless reprobate, should have necessarily the assistance of the holy Ghost, so often as he sits him down on his chapr, to define or determine the matters of God. No religion on earth (to my knowledge) ever admitted such an unreasonable doctrine; for vwhich you have no proof, unless from the Popes own ungracious spirit: vwhereby he exalteth himself against all that is caled God, 2. Thes. 2. 4.

*5.186.

Notwithstanding you labour to justify your S. Leo that sayd the head (meaning I trow your ministeriall head at Rome,) infuseth grace to the whole church: & that God took S. Peter into the fellowship of the individual unity. And doe you, in earnest, beleev these things of your reprobate Popes, as of S. Silvester the 2. of that Devil incarnate S. John the 12. & their like? I perceive it is not vwithout cause that the scarlet coloured beast, is sayd to be full of the names of blasphemie. And here you say I see your religio is no upstart religio, that so many yeres a goe was main- tayned. Yes, upstart it is, but many yeres a goe I grant: for the mysterie of iniquity did vwork evē vwhile Paul lived, 2 Thes. 2.7. & he told how afer his departure [†] greivous wolves should enter, not sparing the flock: under the name of wolves, comprehending it may be Lions also and all other iavage beasts. Wherefore Antichrist is an old man, though you mistake, as if he were yet scarce in his cradle. 2. You helpe S. Leo, as meaning that vwhich S. Peter sayd, of such as should be partakers of the godly nature, I answer, first this is a very freindly interpretation, that the fellowship of the individual unity, should be but participation of the godly nature which al Christiās are partakers of. A man may thus interpret the Familists blasphemie, that they are **"Godded with God."** But I wil take S. Leo at the best. Secondly therfore I answer, that this speach of Peter vvas to all the Saincts, that fled the corruption vwhich is in the vworld through lust, 2. Pet. 1. 1. 4. so that S. Peters privilege, vwill get little hereby, much less the Popes. For these graces have not appeared in many heads of your church, but the contrary, vwhile your Popes followed the corruption in the vworld through lust, (as your self deny not;) so then such vvere not partakers of the divine, but of the ***Divils nature.**

*Ioh. 3.4.

And now consider vwhat grace they have infused into your church. But for this participation you say, **S. Greg. the 7.** prayed to **S. Peter.** I think vve shall have a [†] God of him anone. You say, nay, but that he vwould be an **intercessor.** And herein say I, you make him Christ: for there is, as the scripture telleth us, **one God, and one mediator between God and man, the man Christ Iesus.** But if this reason be good, the Pope may kneel and pray to you also: for if you be, as you suppose, a true Christian; then have you that participation of the divine nature, 2. Pet. 1. 4. and the prayer of the righteous one for another even in this vworld avayleth much as th' Apostle telleth us. Yet for al this, I think the Pope vwill scarce pray unto you, as he dooth to S. Peter.

Whereas I sayd **one of your Canonists** calld him ***our Lord God the Pope;** you first charge me vwith untruthe, as if I sayd your **Canonists** and so made it an ordinary stile of the canon law. I answer, y ou mistake my vwriting, where you may see it sayd, **one of them.** But had I trav. 10.22. vwritten as you lay, you need no more blame me for untruthe, then a paynim might cavil at the Euangelist, for saying that the **thieves** reproched Christ, Mat. 27. 44. vwhen it vwas but one of them that did so, Luk. 23. 39.40. You say, [‡] in a vwritten copy in the Vatican library, the vword God is not found; but, **our Lord the Pope.** I rest in your reporte: for the

*Cum in-

ter.in

gloss.ex-

trav. 10.22.

*S. 187.

†S. 188.

the blasphemy vvas so gross, as I think you are all ashamed of it; Yet that so it hath been divulged by your selves in other copies, you cannot deny. And I trow you are not ignorant that your Pope is cal'd God oftner then once; for see vwhat is also vwritten, Clement. in proem. in Glos. and Concil Lateran. Sess. 4. sub Leo. 10. Therefore you vwould help it by scripture, alleging Ps. 81. 6. *I have sapd you are God &c.* I am sory that you let your self to justify all grossnes. **Our Lord God**, is a peculiar phrase to the onely true God; not to magistrates cal'd Gods by office: much less to any Vsurper. But if you vwill needs have it so, let the Pope be cal'd **God of the Papists**. D. Stapleton saluteth * Pope Gregorie 13. * In Epist. as his supreme Ruler (or God) on earth. He vvas not therefore of the Prophets religion, vwho sayd, vvhom have I in heaven (but thee oh Lord) and there is none on earth that I desire besides thee; *Psal. 73. 25.* Your self have vwritten the Pope to be the **Universal Pastor**, Ioh. 10. & he (as I told you) is **one with the Father**, Ioh. 10. 30. and you retract it not. I know no reason, if you hold this stil, vwhy you may not say as the Apostle Thomas sayd to the **true Universal Pastor**, Christ; *My Lord & my God*: Ioh. 20. 28. and pray to the Pope, as did that vnclean mouth vwhich sayd, *To thou that takest away the spuns of the world have mercy upon us.* †Paul. A. myl. lib. 7. †S. 190. †Bellarm. tract.de Poteſt.S. poneſt, in temporal. *S. 191.

Your opinion about deposing Princes, I am not ignorant of, as you suppose. Your Mr. the Cardinall ^t hath lately vwritten more then a good deal hereabouts. But I forbear to urge this point, least you should think, I went about to ensnare you. I wish more good vnto you.

For a conclusion you * repeate your former scriptures togither for S. Peters preeminence. I referr you, and al, to my former refutation of your shewes. Only I will answer where you add now somewhat more: as you say, **The Angel directeth Peter to goe before them as their Captain**, Mark. 16. 17. This is a palpable perverting of the scripture: for the Angel there speaketh of Christ to the women; *goe tel his disciples and Peter, that he goeth before you into Galilee, there ye shal see him*, This which Christ had promised to doo himself, Mark. 14. 28. and now performed it, Mark. 16. 17. you falsely apply unto Peter: to prove him head and Captayn: and so by Peters feigned Captainship, to intrude your Pope as head and Captayn; so thrusting out Christ. Did ever men offer such abuse to Gods word as you doo?

No better is your next addition; **S. Peter (you sap) came first to the monument.** Ioh. 20. 4. were this so, what sense is there to conclude him head of the Church for it? Mary Magdalen was there before Peter, Ioh. 20. 1. why doo you not make her head? But you falsify the scripture: for it sayth **they rann both togither, but the other disciple did outrun Peter, and came first to the monument.** That which the holy Ghost witnesseth of Iohn, the other disciple: that doo you ascribe to Peter. How unsufferably doo you vrest the scripture? What lies (may vve think) vwill you not preach to your seduced people, vwhich may not read the scriptures: vwhen you vwrite thus to me? But any thing is good

ynough, to helpe your Popes: like proofe like prerogative.

Thirdly you add, S. Paul came to Ierusalem to see S. Peter, Gal. 1. 18. This had had some shew, if he had come to Rome to see S. Peter: now, if it could prove S. Peters preminēcie, it might have some colour for the Bishops of Ierusalem: but for the Pope of Rome none at all. No more then as if one should reason thus, Iudas betrayed his master: therefore the Pope is Antichrist. I think you vvil not graunt the conclusion, though it be truer then yours. I further answer, that Paul there prooveth his authority to be noⁿ vway inferior to Peters, both by his caling, v. 1. and his behaviour after his caling: for he vvent not to Ierusalem to them vwhich vvere Apostles before him, but (as he saith) vnto Arabia, and turned agayn unto Damascus, v. 17. then after 3. yeares he vvent to Ierusalem to see Peter, vwhich being compared vwith his words and deeds after, Gal. 2. 6. 7. 8. 11. &c. argue rather Pauls Priviledge, then Peters. For his going to Peter, vvil no more debase him, then the mother of our Lord, vwho vvent into the hil country to Elizabet, vwith vhom she taryed much longer then Paul did vwith Peter, Luk. 1. 39. 40. 43. 56.

And now we have seen your plea for S. Peter: I vvil shew how a man might plead better for S. Paul, that he was the head of your Catholik Roman church as you wainly call it. 1. S. Paul was caled to his office, not by S. Peter but by Iesu Christ, Gal. 1. 1. 2. S. Paul received the doctrine vwhich he preached, not from S. Peter but by revelation frō Iesu Christ, Gal. 1. 12. 3. S. Paul laboured in preaching the gospell, more then S. Peter did 1. Cor. 15. 10. 4. S. Paul went and preached vwithout so much as conferring vwith S. Peter or the rest, Gal. 1. 16. 17. 5. The gospel over the vncircumcision (that is the Gentils among vvhom Rome vwas cheif) was committed to S. Paul, Gal. 2. 7. 6. S. Paul had upon him the care of all churches, 2 Cor. 11. 28. 7. S. Paul hath vwritten, and opened clearly the great mysteries of Christ, in his Epistles, more then S. Peter or any Apostle. 8. S. Pauls vwritinges are by S. Peter himself reckned among the holy scriptures, 2 Pet. 3. 15. 16. 9. S. Paul rather then any other Apostle, vwas caled of God to preach at Rome: Act. 23. 11. 10. In his voyage to Rome he vvas marvelously saved from shipwrack, and very memorabile accidents fel out besides in that journey, Act. 27. and 28. 11. S. Paul preached the gospel and suffered persecution in Rome, and stood for the truth vwhen no man there assyld him, Act. 28. 30. 31. 2 Tim. 4. 16. 12. S. Paul preached at Antioch where the name Christians vvas first given Act. 11. 26. 13. S. Paul vwithstood S. Peter to his face, and blamed him vwhen he did amyſs, Gal. 2. 11. &c. 14. S. Paul first casteth out the Devil of divination, Act. 16. 16. 15. He striketh Elymas the sorcerer vwith blindnes, Act. 13. 8. 11. 16. S. Paul in visions vvas taken up into the third heaven, into paradise, 2 Cor. 12. 2. 4. 17. S. Paul in nothing vvas inferior to the very cheif Apostles, 2 Cor. 12. 11. 18. He vvas of that tribe, vwhose precious ſtone is the firſt foundation of the heavenly Ierusalem, Rom. 11. 1. Rev. 21. 19. Exod. 28. 10. 20. 21. Therefore for all thofe reaſons S. Paul vvas head of the Catholick Roman Church. Here I appelle unto

unto any unpartial reader, vvhether my proofs for S. Paul, be not stronger then yours for S. Peter: and vvhether the Pope vvas not overseen to choose S. Peter for his patron, vvhom he cannot prove by any one title of Gods vword, that ever he set foot in Rome gates: & to leave S. Paul, vvhos vvas caled of God to preach there, and did so a long time, as the scriptures doo confirm. Yet for all this, you vvil not graunt that S. Paul vvas head of the church: therefore say I, neyther S. Peter: and as for your Pope, he hath no more right to shew for the same, then Mahomet.

We have seen your proofs from scripture: you add unto them, **Dottors** And here as before you * bring in your forgeries of **Clemens**, and **Dionysius**; &c, vwith other vverest testimonies of the Fathers. Who al of them if they sayd as much as you vwould have them, had no authority to make an head for the church. Secondly vwhatsoever they sayd for Peter, it proveth nothing for your Pope. He must therefore shew better e-
vidence for his usurped prelacy; or els he must stil be reputed the adver-
sary that exalteth himself, 2 Thes. 2.4.

* S. 192.

193. 194.

You proceed, † and say that S. Peters authority must be derived to his successors, lawfully elected and governing at Rome. This is the mayn point, vwhich I vwould sayn see proved. You could prove it by erpresse authority of all the fathers cited: but let reason (you say) suffice me. Behold here, and let all that have eyes behold, the desperatenes of your cause: vwho for the mayn ground of your religion & church, vwhereof you so boast, cannot allege any one word or title of holy scripture: but leave those true and ancient infallible records, and betake you to the latter forged erroneous humane testimonies & traditions of men. I deny that Peter left any such successor in his office as you dream of; and for the Pope to chaleng it, is to folow the violencie of his private spirit, as you ‡ sayd of Pope Stephen.

‡ S. 52.

Now let us hear your reaso. Christ gave the power of preaching &c. (you say) for the good of others to the world's end. This I graunt. So Christ instituting S. Peter the head (you say) would have that preheminēce derived to his lawful successors. All this I deny. 1. He made not Peter head, much less his successors. 2. He appointed no such successors after Peter in his office. 3. If Peter vvere to have successors, the Bishop of Rome, hath no more to say for it, by vvariant from Christ, then all other Bishops in the vworld; vwho for preaching, ministring sacraments, and governing their flocks, have, and ever had, equal power with the Bishop of Rome, vwhen he was at the best. Thus after your long and tedious dispute, you cōclude vwith a fayr begging of the question: not being able to produce one line of the bible, which speaketh for your Pope: nor any sufficient ground of reason. How soundly now you have proved your sixt part, viz. That the Pope's definitive sentence at least with a general council &c. is a sufficient groundworke of fayth: let any indifferent reasonable man give sentence.

Here I did not dare you (as you I say) to bring in the arrowes of the fathers &c: in an other place it vvas, that I gave you leave to use their

15. 196.

their reasons if you pleased; but not to press me vwith their bare names, as your manner is to doo. And in all your long discourse, let the reader mind, vwhat any one scripture or reason you have had by the help of Doctor, Father, Council or Pope, to prove your assertion that the Popes definitive sentence is to be a ground of our faith.

*S.197.

You object (and that often) that unless **I** wil eat my word, you must preferr the uniform consent of the Fathers, before me. I answer to your often repetitions, this. First I speake of moe, and others, then you account holy Fathers: yea I included such, as I doubt not but you vwould burne for hereticks. Secondly, I speake and agayn speak it unfeighnedly as is in my hart: being privy to my own manifold ignorances and infirmities; and esteming of others better then of my self. Thirdly therefore I say, beleeve not me, but beleeve the word of God which I shew vnto you. If I speak of my selfe, tread it vnder your foot: but if I speak the words of God, in despising the you despise the Lord, sinning against your sowl. And if you depend on the sentences of Fathers, Councils, Popes, not confirmed by the scriptures: you make idols of them, and heap up wrath upon your head. **Leave therefore your disdayning of me; and leave your extolling of other men: for all flesh is grass, and all the glory of man is as the flower of grass, which withereth away: but the word of the Lord endureth for ever: and that is the word, which the Apostles preached to the churches.** 1. Pet. 1. 24.25. Finally, you are farr from an uniforme consent of the fathers to prove your heretical assertion.

Though many of them were miſtaken in some things: yet were they not so ſenseleſs as to beleeve that graceleſs reprobate Popes, muſt needs have ſuch grace as to define nothing but truth out of their chair. But you that have abuſed the holy ſcriptures, as I haue proved: what wrong wil you not doo to the fathers.

You are **not** moved I ſee, with my free applying of the ſcriptures that ſpeak of Antichrift, unto your Pope. I am content to bear your contempt: but I muſt call evil evil, and faithfully witness what God hath manifested: though men gnaw their tongues for payn.

You goe about **to prove that the Pope is not Antichrift.** First, **for then it ſhould folow that hel gates have prevayld against Gods church many 100. peres &c.** I answer, nay: For it is prophesied the woman (the church) ſhould flee into the wildernes, where God ſhould feed her 1200. dayes, Rev. 12. 6. which may be ſo many propheticall yeares, as Dan. 9. 24. though theretore the church was persecuted into ſecret places, yet hel prevayled not agaynst it. In the old world, the church was but in that one familie of Noah: Gen. 6. 1. Pet. 3. 20. And Christ likeneth these laſt dayes, vnto those; Mat. 24.37.

Agayn you except, how manyp martys, Doctors &c. in offring up homage to the beast ſhould b̄zoyl in hel. &c. I answer this is no proof if it were as you inferr. But howſoever it is true the ſowl that synneth ſhall dye; yet in many things we **not** syn all: and the blood of Iesu Christ cleaſeth us **from all syn** (except the syn **against the holy Ghost,**) even from

*Sanctorū patrū au-
thoritas, ad
afflentien-
dū ipsorū
dictis ne-
minē co-
pellit niſi
in divinis
fundata fu-
eritſcrip-
tū, aut
divinæ
innitatur
revelationi
Sayth Biel,
Lect.41.
sub con.
Mil.
†9.199.
*Rev.16.
30.
†S.200.
†S.201 p2.
145.

†Iam.3.2
†Ioh.1.7.
¶Ioh.5.16

from our secret synns. Although therefore many Doctors helped vp An-^{*Pla. 19.12.} tichrist vnawares: yet doubt I not, but Gods mercy hath superabounded above all their syn, and saved them, for they did it ignorantly.

Your 2. reason ^t is, Antichrist shalbe one particular man as Ioh.5.

^{1S. 202.}

43. another shal come in his own name so he is opposed by ^t Christ ^tIoh.5.43.

person to person &c. but the Popes are many successively. And 2 Thes. 2. he is cal'd the man of syn &c.] I answer, when Christ sayd Another shal come, he meant not one perso, but many of one kind successivly. My reasons are, first because he sayd elsewhere, ¹many shal come in my name, ^{1Mat. 24.5.} saying I am Christ: and there [“] shal arise false Christs, & false Prophets. ^{“V. 25.} Secondly because Antichrist is described as a Beast, Rev.13. which beast in the Prophets signifieth a kingdom, and many persons of one sort, as is sayd in Dan.7.23. the fourth beast shalbe the fourth kingdom &c. So the Lion was for all the Kinges of Babylon, the Bear, for all the Kings of Persia &c. Dan.7.4. 5. & so by proportion that deformed beast Rev. 13 for all Popes. Thirdly because the word [Allos] another, vwhich Christ useth, often noteth many particular men of one kind; as in Ioh.4. 37. one soweth and another reapeth: which he expoundeth in the next words, v. 38. other men laboured, (meaning the Prophets) and ye (my Apostles) enter into their labours. And thus the man of syn, though he be one person at once, yet successively meaneth many: as when Christ sayth, Ioh.10.10. the theef cometh not but to steal: he restreyneth it not to one theef in person alwayes; but meaneth every theef whensoever he cometh. Fourthly Antichrist cannot be one singular man, as you think; because he must reign at least 1000. yeres: as may be gathered by Rev.20. 4. vwhere the godly vwhich worshiped not the Beast, lived & reigned with Christ 1000. yeres during vwhich time the Beast persecuted and kylled them: also by the vwomanes lying hid in the vildernes so many dayes, Rev. 12.

Your 3. reason is, ^{*} Antichrist shalbe of the tribe of Dan, as Gen. ^{*S. 203.}

49. 17. Dan shalbe a serpent &c. Ier. 8. 16. the neyghing of horses was heard from Dan. &c.] I answer, first you shew no reason that this is meant properly of Antichrist. And if figuratively, it is nothing to the purpose: for Antiochus, Nabuchodonosor and others figured him also. Secondly, Iakobspropherie (which was a ^t blessing and not a curse as Antichrist is) vvas literally meant of Samson, a man of that tribe, (caled therefore Bedan, 1 Sam. 12.11.) vwho for his subtile vndermining of the Philistins, vvas likened to a serpent; Judg. 14. &c. And thus the Chalde paraphrast on that place expoundeth it, saying: There shall be a man which shall be chosen & rise out of the house of Dan, vwhose fear shal fal vpon the peoples, and he shall valiantly smite the Philistians as an adder, as an asp he shal lye in wayt by the path, he shal slay the strong horsmen in the holt of the Philistians &c. That of Ier.8. is meant properly of vvars in those coasts of Dan; in those times: not of Antichrist now, as the vwhole scope of the scripture there manifesteth.

Your 4. reason is, ^t Antichrist shal oppugn the mysteries of our saviour ^t S. 204.

^t Ioh.3.22

1 Ioh. 2. 22. and extol himself above all that is sayd God. 2. Thes. 2.] I answer, this is true in your Popes: for they oppugn Christ in his office, of prophesie, priesthood and kingdom; in their heretical doctrine of mans merits, mens sacrifice, purgatorie, &c. and in making lawes for the church; in forbidding people the holy scriptures in their mother tongue, and many the like. Though this is doon, vnder colour of meeknes and holynes; for the beast hath 2. hornes like the lamb, as if he were Christs own vicar. Rev. 13. 11. If you rest not in the scripture, let S. Bernard move you: who vvitnesseed that* the Beast in the Revelation which hath a mouth speaking blasphemies, occupied Peters chayr.

*Bern. Ep.

115.

†S. 205.

‡Cornel.
Tacitus 1. 1

¶. 11.

¶ Likewise
in Esa. 23.

15.

*S. 206.

‡Thes. 3. 7

Your s. t reason is, The 7. mountayns in Rev. 17. are sayd to be 7. Kings: none of vwhich agree vwith the Pope.] I answer; yes, the seventh agrees very vvel. For the woman is the great citp, Rome. Rev. 17. 18. the beast on vwhich she rideth, hath 7. heads, vwhich are expounded there to be both 7. mountayns and 7. Kings. Rev. 17. 3. 9. The 7. mountayns ar famous through the world, as Palatinus, Capitolinus, Aventinus, Esquilinus, Cælius, Viminalis, Quirinalis: on vwhich mountayns Rome was builded. The 7. Kings are also the 7. governements of Rome, renouned also in histories. As by † Kings, by Consuls, by Decemviri, by Dictators, by Triumviri, by Cæsars, by forreyn Emperours and Popes. Therefor vwhen Iohn vroote, the five first vvere fallen & removed, Rev. 17. 10. and one (sayth he) is; namely the sixt, by the Cæsars: and another is not yet come, vwhich vwas the forrayn Emperours, (as Trajan the Spanyard, and the like,) who vwhen they came should continue but a v hile, Constantine going to Bizantium, and the Empire being overrun by the barbarous Gothes &c. And the Beast (sayth he) is the eighth, and is one of the seaven: meaning the Popes, vwho by an Ecclesiasticall government differ from the civil Emperours, and so are an eight: yet because they reign together vwith the Emperours, they make as it were one regiment, and so the eighth is one of the seaven, as the scripture sayth. And that the word King dooth signify a kingdome or regiment, appeareth by Dan. 7. 17. where the 4. beastes are sayd to be 4. kings meaning kingdomes, as is explayned in v. 23. the fourth beast is the fourth kingdome: "So this exposition is playn, and according to truch. And thus, notwithstanding all that you have brought; the Pope remayneth Antichrist.

And think it not * much that Antichrist is so ancient. The Iewes look for Christ; and he is come 1600. yeres agoe, but they know him not: You looke for Antichrist, and he hath beent wel nigh so many yeres in the vworld, and you are not aware. If you read the book of the Revelation judicially, (God opening your hart,) you may discern that mysteric of Babylon which yet is hidden frōe your eyes. And for preeminance forbidden to Christs ministers, see Mat. 20. 25. 26. Luk. 22. 25. 26. That which you allege of Tit. 2. 15. shewes the power & authoritie of the word duly preached and applyed to mens consciences, and is not peculiar to the head of the church t. e. Pope, (for you see Titus there had it;) but it

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is common to all Christ's ministers.

You turne backe to your general argument, vvhich I had confuted. *S. 207. How good a defense you have brought, I am content to let the prudent &c. reader judge. Only where you charge me vvhich falsehood for saying the Pope with you is above the law, which you deny in my sense: I answer, † S. 209. my sense is according to your own explication, that extrinsically and as it is to be knownen of us, Gods word depends on the churches (that is the Popes) authority. He putteth Apocryphal lying books into the holy canon: his interpretation (though absurd and hereticall) must stand for authentick: and a definition of his ex cathedra, you reverence as an oracle. And he dispenseth against Gods law. Is not he now above yea he sitteth as God in the Temple of God, as Paul prophesied, 2 Thes. 2, 4. The 3. of your assertions. The 7. part

The third thing which heretofore, (the seventh thing which now) you should prov: is, that the indeficieit rule of our fayth is onely to be found in the [Roman] catholick church sentence, and not in private mens illuminations &c. I hold neyther of these, as I told you before. You labour agayn to mainteyn the former. First you prove this, "in that the Romā church (you say) is the onely true & catholick church. I answer, You fayrly beg the quellion; and would prove it is so because it is so. You speake vntreuly, in calling her the true church; proudly, in caling her the onely true church: absurdly, in caling her the catholick (that is, the universal) church. None of all these, can you make any proof of, you referr in the margin to S. 123. and let men look what proof they can find there. I for the present referr you and all, to your own Cardinal Baronius testimonie of your holy church as he found it in his ancient records, and put it in his Chronicles thus. What was then the face of the holy Roman church: how filthy was it, when most mighty and the most filthy whored ruled at Rome? at whose pleasure, seats were changed, Bishops were given, & which is horrible and vile to heare, false Popes their paramours were intruded into Peters seat &c. Loe here the bewry of that Catholick church, whose sentence you say is the inu- deficient rule of your fayth.

You are glad that I refuse the name Catholick; and I am glad of, and content me with that ancient name of a Christian given of God, Act. 11. 26, keep you your new fangled name of your own devising, to be called a catholick, that is, an Universal. I envie you not. *S. 214. pa.

You are very fangrie that I proved unto you the marks of your Roman church, by the word of God; which you had set downe without proof. You had cause rather to be thankfull. But now the reader may see, how having nothing soundly to reply, you wilfully persist in your error, for which I am fory. Your reproches I bear with patience.

Leaving your former reasons helpless: you conclude with a common argument for your church & religio; That seeing your fayth is confessed to be so ancient, if it be not from God, it must be grounded on carnal motives, viz, the profit of the spiritual or the temporall. But it is not (you say) for the profit or pleasure of the clergie, as appeares by their chal-

city, **vowes**, **fasting**, **praying** &c. Nor of temporal Princes, for how should so many Emperors, Kings &c. be brought to confess their spngs; fast, &c. I answere, first your religiō in som points of it is ancient I confess, evē as ancien as the Apostles daies, vwhen the mystery of iniquity begā to work, 2. Thes. 2.7. & men loved preeminence, 3. Iohn. 9. & many Antichrists vvent abroad, 1 Ioh. 2. 18. vwhich vvere forerunners of the great Antichrist folowing. Who vvas to be reveled vwhen he that the letted, (viz. the heathen Empire) vvas taken out of the way, 2. Thes. 2.7. 8. But yet the truth of the Gospel preached by the Apostles, vvas more ancient, 1 Ioh. 2. 14. which therefore is to be our rule and stay: not humane doctrines that came up after. Secondly I answer, the ambition, profit and pleasure of the Bishops and Preists, vvere the motives unto this height of evil. For histories record the * contentions that vvere in churches, and among Bishops, (especially of Rome and of Constantinople,) vwho should be greatest. This made P. Gregory to say † the King of pride is at hand and (quod dici quoq; nefas est) an armie of Preists is ready for him. I wish you vwould beleeve this Popes tradition, here. As for **Profits** and **pleasures**, vwho leeth not, that Christ and his Apostles being poor, & and Peter himself having neyther silver nor gold to give a needy man, Act. 3.6. Your clergy have gotten such patrimonies, fally purloyned in S. Peters name, as they are of the richest in the world; their treasures infinite, their palaces like Kings, their apparel prince like, their Kitchens ful of the finest fare, the pleasantest & fertilest lands in all countries being ingrossed for the clerics, & for church livings. Their doctrines of Purgatory and pardons, being ouely to pick mens purses. Their vowes of chastitie, being to defile themselves in filthy Sodome, adulterie and fornication, vvitnes the 6000. childrens heads that vvere found murdered in P. Gregories fishpond, whch moved him to reverse his own wicked decree that restrayned the Clergie frō their wives: besides infinite other testimonies of these evils, in other places. Their fasting being a mere mockery, to absteyn superstitiously from the flesh of beals and fowles, and to fill themselves with the flesh of fishes, with bread and wine and oyl, and all such juncates. Their prayers being vayn repetitions of their **Paternosters**, **Wees**, &c. upon heads in an unknown tongue. Albeit many poor people in blind devotion, have (I grant) suffered many hard things in their penance, such as Paul caleteth things which have a shew of wisdom, in voluntarie religion and humblenes of mind, and in not sparing the body. Colos. 2. 23. So that in verie deed, there never was a more carnall pleasing religion in the world. As for the Kings and Princes, they have had their necks under the Popes girdle, partly against their wills, by the Popes frawd and tyranny steading them under his feet: partly by superstitious fear of the Popes curse, and of purgatorie tyre & such like buggs, wherwith they were kept in aw. As for the Popes, they were privileged by their own decrees, viz. That neither the Emperor nor Kings, nor all the Clergie might judge the Pope, as Pope Silvester did enact. Because the Pope is subject to none but God, as sayd P. Symachus, Cap.

* See Eusebius l. 8.
histor. c. 1.
† Greg. l. 4.
Epist. 38.
‡ Luk. 8. 3.
Ioh. 12. 6.

* Vehiculis
insidentes,
circūspec-
tē vestiti,
epulas cu-
rantes pro-
fusas, adeo
uteorū cō-
vivia rega-
les supera-
runt men-
sas: sapth
Ammian.
Marcell. l.
27.

* Coran. sum. cōcil.
in 16. f. 46.
C.

9. q. 3. Aliorum. So it came to passe, as the scriptures foretold, that
 *Kings gave their power & authoritie to the Beast, and t lived in pleasure
 with that whore; and \ddagger all nations were drunken with the wine of the
 wrath of her fornication: and *all the world wondred after the beast, \ddagger Rev. 18.9.
 worshiped him, and sayd, who is like unto him? &c. And though the vials
 "of Gods words wrath are now alreadie in great mesure powred out up-
 on that kingdom of syn, yet many will not beleeve that it shal fall, til in
 "one howr the judgment thereof comz, when also they will bewayl it: \ddagger Rev. 18.
 but \ddagger heavens, and the holy Apostles and Prophets will rejoice, when
 God hath given their judgement on it. These things I pray you seriously
 to consider of: and the Lord give you understanding.

And now, (having done with your replies to the former matters,) I wil
 speak of those interlaced paragraphs which you bring in S. 98. &c: of
 the **virtuous circle** as you call it, wherin you think we walk, proving (as
 you say) the authoritie of the scripture by the private spirit, and our pri-
 vate spirit by the authoritie of the scripture &c. But your **Catholick o-**
 pinion * you say you will defend from such an **idle proof and circulare** \ddagger S. 114. &c
 resolution of your faith. \ddagger Rev. 18.10. \ddagger Rev. 18.20.

I answer; first you doo me wrong to set down my assertion so: if yow
 would deal honestly and plainly, you should expreſſ an other mans mea-
 ning in his own words. But you set down vanity, and ſpend many
 lines in framing objections and answers of your own. I referr the reader
 therefore to that vwhich I ſayd in my 2 former vritings, and ſhall more
 fully ſet down here.

Secondly, I told you heretofore, \ddagger that if I had to doo vwith a Turk \ddagger pag. 153
 or Pagan, that denied our scriptures, I vwould give him other grounds:
 but dealing vwith you that profess to be a Christian, and allow the scrip-
 tures to be of God; it is ynough to confute you by the scriptures. Yet
 now, as if you were about to turn Turk, you call for proof that our scrip-
 tures are Gods vword. And you regard not my former convictions, nor
 your Mr. the Cardinals * reprehensions of your errors, though you before
 referred me to him.

Thirdly, in going about to clear your ſelves of this **idle proof as you**
 cal it, (vwhich yet you can never doo) you goe vpon grounds vherewith
 Turks and Pagans may be moved to give credit vnto the scriptures:
 which vwas no part of the controverſie between you and me: and you lay
 down motives \ddagger perfwading to Christianity, vwhich are nothing unto
 Popery, and Antichristian traditions againſt vwhich I dispute. For these \ddagger S. 119.
 causes I ſhal not follow you in your taunting movable wayes, but vwill &c.
 ſet down first the things that vve hold, and reaſons of them: Secondly I
 vwill use ſome motives vwhich may perfwade any reasonable man, Turk
 or heathen, to incline unto our religion, rather then to yours.

1. We hold all the vritings of the Prophets and Apostles, to be
 of God, ful of heavenly vvidome, inspired by his ſpirit: 2. Pet. 1. 21, and
 3. 16. 2 Tim. 3. 16.

2. That therefore they are of divine authority, and unfallible truth;

vhercim

Vvherein th: creature is bound to rest, as in the vword of the creator: and sufficient to make men vwise unto salvation. Many reasons there be to persuade men, that the scriptures are of God: soime principal, which are frō God himself; others secondary, vwhich are frō men. God himself testifieth the scriptures to be of him two vvayes. Outwardly, vwhereby he prepareth the hart unto faith, by motives of credibility: and inwardly vwhereby he assurēth the hart of the beleever.

The outward motives are: which God giveth us in the word it self.

First in the Holy scriptures ther is a Majesty wisdom and grace of writing, differing from al other writings in the world; which the minde of man (if it be not blind) may see and discerne to be of God; as the eye discerneth the light of the Sun, from the light of a torch or candle: For God hath shewed as great wisdom in the Scriptures, as in the making of the world. Psal. 19.

Secondly the doctrine it self or institution in the scriptures, excelleth al humane doctrines and lawes, as leading us from our selves, from this world, & from Satan the prince of it; unto God, in faith, love, holynes, feare, humility &c. And these things farr passing the reach of any earthly creature naturally to conceiv or comprehend fully, though he be taught: much less could they be by men devised.

Thirdly the prophesies, which shine through all the scriptures, persuade this. For as God convinceth al heathens idols, and Gods, to be vayn, because they could not prophesie; and prooveth his o vgne sole deity by this foretelling of things to come, & performing the Isa. 41.22.23.24. 26. & 44. 7. 8. 26. So the Holy scriptures, by the prophesies and true events of them, may be discerned to be divine, and of God: from all other writings in the world.

Fourthly it appeareth by the consent and agreement of al the partes of the Holy Bible, though written by severall men at several times, even hundreds of yeres one after an other, and that also after divers manners, some histories, some prophesies, some songs, some parables, some epistles &c. in al which notwithstanding, ther is an harmony; that no one writer in any place, crosseth or convinceth an other of error or falsehood. The like wherof, is not possible to be shewed of halfe so many writers, that ever so agreed togither in their writings, since the world began.

Fiftly, the efficacy of the scriptures, & powerful working in the harts of al sorts of men, illumining the mind, changing the affections, sanctifying the whole body, sowle and spirit of men, that have read and heard their words: Wherby all other false religions have been confounded and abolished, and this hath been stablished against the forces of the civit, and of the princes and powers of the world, and sense of the flesh, and natural minde of man: Al which doo manifest that these cannot but be of God.

The inward testification of God, is by his Holy spirit, which illumineth the mind, to vnderstand the things given us of God, writeth them in our harts, and sealēth up the assurance of the promises that ar in them, unto the beleeving conscience.

*Cor. 2.10
11.12. & 14
37.1. Ich. 2.
20.

The

The secondary testimony that the scriptures ar of God, is from men:

as, First the Vniversal consent of churches in all ages, of the Iewes first, and after of the Christians in all places, which have received, beleaved, and obeyed the Holy scriptures, as the Oracles of God: yea even Anti-christians themselves acknowledge them to be from heaven.

Secondly the multitude of men that have given their lives, for defense of these scriptures and doctrines taught in them, yea even the hereticks themselves, who thought their errors were confirmed by these scriptures and therfore died in them, are not excluded from this motive; which is such, as the like can not be shewed of any book under the sun.

The first outward proofs, which God hath engraved in the scriptures themselves, are sufficient to convince al men, and make them without excuse. For as the invisible things of God, that is, his eternal power and godhead, are to be seen in his works the creatures; Rom. 1.20: so the invisible things of Gods word, the powrfulnes, wisdom and alsufficiencie therof unto mans salvation, are to be seen in the Holy scriptures: which they that beleieve not, wil not be perswaded though one should ryse agayne from the dead: Luk. 16. 31. And if God will damn the wicked, that doo not by his works discern him, and honour him as God: much more wil he damn the prophane, that doo not by his scriptures discern his holy wil, and obey the same.

The inward testification by the spirit of God in the beleevers hart, is for the comfort and assurance of every one that hath it: not for any outward proof to others, much less to the wicked which have it not, neyther can perceive it. In vayn therfore doth Mr. I. A. and the papists, cal for manifestation of that, which they can not discern: and cavil against the spirit, as not a due outward proof, when we allege it not for that end.

Now wil I set down some motives which may draw any reasonable infidel (if God shut not up his hart from understanding,) to come rather unto true Christianity, with us the Reformed churches: then unto Catholikisme or Popery, with the Romists.

First we allege for the triall of our faith and religion, the most ancient records in the world, as Moses, and after him the Prophets: and the Apostles & Euangelists, first founders of Christia religion through the earth. But Papists dare not stand to these, but allege for the triall of their religion, later new records of Doctors, Councills, Popes &c. Now in all reason, that which is most ancient, should be most true, both as Gods ^tDeu. 32. 17. alway shewveth, and as Tertullian also heretofore ^{Ier. 6. 16.} t pleaded.

Secondly, we allow al men (by that common light and judgment which God hath graven in the hart of man, & which is the ground of al expostions,) to read, hear, examine, and judge of our proofs, reasons, testimonies: and therfore doo exhort al, to have the scriptures, and to ^tIn lib. ad. c. 2. petuse them: and to cry the spirits of al men. But Papists allow not their ignorant disciples, to read or hear the scriptures in their mother tongue, ^{Ioh. 5. 39. " Ioh. 4. 1. Ioh. 3. 20. 21.} thereto try their doctrines, & spirits (which is a signe that they ar not of God)

God) but doo captive al mens judgments unto the definitive sentences of their Popes: which is as if men should put out their own eyes, that the Pope might lead them blind.

Thirdly, the grounds which we build upon, namely the Prophets and Apostles writings, are both * commanded of God, and by Papists themselves, the scriptures are acknowledged to be of God, authentik and canonical: so that we build upon the Rock, even our adversaries being judges. But their traditions, and Popes decrees besides scripture, are forbidden of God, and allowed of none save themselves, neyther doo vve acknowledg, or can they ever provethem to be of God, any otherwise then Mahomet may warrant his Alkoran: or the Iewes their Thalmud.

*Mal. 4. 4.
Luk. 16.20.
31.2 Pet. 1
19. & 3. 2.
†Deut. 12.
32. Isa. 29.
13. Mar. 7.6
7. 8.—13.
‡1 Pet. 1. 12
Rev. 18.20.
Luk. 13.28.

Fourthly, the writers of our grounds the Holy scriptures, vvere all tholy persons, governed by the spirit of God; and not any one of them vvas a reprobate. But the writers and determiners of popish traditions, have been many of them (and that by the papists owne confession) most wicked and vile persons, that sold themselves unto syn and Satan al dayes of their life, and got their popedomes some by simonie and bribes; some by schisme and sedition, and other like evil meanes. Therfore in al reason, they are nothing so vworthy to be beleaved or rested vpon, as the sacred vwriters on vvhorne vve depend.

Fiftly, the Holy Apostles & Prophets (to vvhose vwritingis vve cleave) preached not † themselves, but Gods law and Christ: drew no " man to subjection unto themselves but unto God: sought not in their doctrines or vwritingis their ovvn vwealth or vworldly prefermet, sold not the Gospel, nor * made marchandise of it: Wheras Popes (on vvhose definitive sentences Papists doo rely) preach themselves; as, wee declare, (sayth † P. Boniface) we define, and pronounce, that it is altogether of necessity to salvation, that every hummane creature be under the Bpshop of Rome. So other their traditions and definitions, tend to the maintenance of their own pomp, dignity, vworldly vwealth and pleasures; for their Popes bulls, pardons, and blessed reliks are set to sale for money, so are their Preists masses and Trentals, as the vworld vvel knoweth: and therefore of all naturall vwise men are justly to be suspected: and the holy Prophets to be preferred much before them.

†Isa. 8.20.2
Cor. 4.5.1.
Cor. 3.5.7.
†2 Cor. 1.
24.
*Act. 8.18.
20. 2 Cor. 2
17.
†Extra. de
Major et o-
bed. Vnum
Lact.

Sixtly, the holy vwriters vvhom vve depend on, are all of such authority and credit, as vve admit of proof from any one of them because they all teach one faith and obedience. Whereas Papists send men to Bishops, Doctors, Fathers, Councils, which disagree one from another: so making great shew of them to the simple; wheras themselves as often as they lyf, refuse the judgment and exposition of their fathers doctors &c. as is to be seen in Cardinal Bellarnine and others, that often doo refuse the sentences of the Fathers: and conclude vwith the Council of Trent or definitive sentence of the Pope.

Sevently, the scriptures that vve build upon, doo all agree and are none contrary one to another, but hovv ever there may seem contradiction, yet they are easly even by themselves reconciled, if men vvil labour in them

In them. But Papists have also for their rules of faith, Apocryphal books and fables, vwherein are many open lies and vnreconcilable contradictions against the Prophets, as Tob. 12. 15. compared vwith Tob. 15. 18. 1. Maccab. 6. 16. ywith 2. Mac. 1. 16. 2. Macc. 1. 19. vwith 2. King. 25. Judith. 9. 2. 3. vwith Gen. 49. 5. 6. Elth. apocryph. 12. 5. 6. vwith Elth. can. 6. 3. and 3. 2. Elth. apoc. 11. 2. vwith Elth. can. 2. 14. besides their Popes determinations for making and vvorshiping of similitudes or images, of silver and gold, wood and stone, heathenlike: for having the vvorship of God and scriptures in a barbarous tongue vwhich the people understand not, and many the like; are expressly contrary to the commandements of God; as any man of common judgment may evidently preceive; yea & some of their Popes have repealed the decrees one of another; as before hath been manifested.

Eightly, The summe of our faith learned from holy scriptures, is to trust on God and Christ alone for mercy and salvation; not on creatures, as Angels, and souls of men, nor on our selves or humane merits: vwhereby vve resting on God, * have, and doo profess to have ful assurance of our salvation; and so have peace of conscience, in life and death. But Popish Rom. 8. 38. faith learned by tradition, teacheth men not to trust on God and Christ alone, but on the intercession of creatures, and Pardons of Popes, and on their own merits also for salvation: vwhereby their consciences accusing them, they neyther have nor profess to have such peace, by full assurance that they are heires of God unto salvation, as vver may they rage against this truth; as against an heresie.

Ninthly, The holy scriptures vwhich vve rest vpon, are of such power and authority that many thowlands in their ages have given their lives for the defense of them, and of the things taught onely in them; yea even hereticks have dyed for things vwhich they have erroneously thought to be in the scriptures reveled. But for Papists, they cannot shew many (if any) that have vvillingly given their lives for such doctrines as have onely bene taught by men & by unwritten popish tradition, and not in their judgment by the prophetical and Apostolical scriptures.

Tenthly, the Holy scriptures vwhich are the rule of our faith, have prophesies of things to come, and due accomplishments of the prophesies as they vvere foretold: vwhereby vve are confirmed of the truthe and infallibility of those vwriting. But the vwriting of Doctors, Councils, Popes, on vwhich Papists rely, are destitute of this confirmation. Neyther dooth the Pope use to prophesie; though it vvere necessary, if he vwould as Christes vicar obtrude his ovvn decrees for divine oracles, seeing the testimony of Iesus is the spirit of prophesie, as the Angel sayd Rev. 19. 10. Nay rather the prophesies of scripture plainly foreshew the Church of Rome to be the whore of Babylon, and her Lord the Pope to be Antichrist. Which he fearing it wil come to light, forbiddeth therfore his subjects, the reading of Gods book.

Eleventhly, Papists themselves are forced in disputing against Iewes (which were once Gods church, and from which they themselves with

us received the books of Moses and the Prophets;) to use onely the holy scriptures and prophesies to convince them: for their Romish church & traditions, the Iewes doo not regard. With these scriptures the Papists

Mr. I. A. doo rightly think the Iewes are sufficiently convicted. Even so doo we
Sect. 41.43. much more, (having the scriptures of the new Testament added to the old) rightly hold it sufficient to convince the Papists by the written word vwhich they acknowledge to be of God: and they have no more reason to refuse this and draw us to their Popes decretals, then the Iewes have to refuse the Bible, and draw men to their high preists, Rabbies and Thalmuds: or the Turkes, to their Alkoran.

12. Finally, grace, vvisdom, and divine majesty appeareth in the holy scriptures, to all that read them(except they have a reprobate sense) even by the confession of our adversaries. But no such vvisdom grace or majesty appeareth in Popes decretals, more then in other humane vwriting: yea they are full of ignorance, grossnes, barbarisme, error, favouring of the Popes private spirit; as any of unlerstandng (unless they be the Popes bondmen) vvil confess: and no singular grace appeareth in them, more then in the books of H. N. or Alkoran of Mahomet. For all vwhich and sundry other like reasons vwhich might be alleged: every reasonable infidel vvhom God vwill save, vwill rather incline to our grounds of ancient Christianity; then to the other, of late Iesuitisme or Popery. Let him that readeth consider, and give sentence.

By this vwhich hath bene vwritten, you may see (M. I. A.) that we fly not for proof, to our privat spirit, as you often slander us: but we say a Papist may be convinced by the wisdom and majesty of God shining in the scriptures (and other arguments forementioned,) more easily then an Atheist can be convinced by the wisdom and majesty of God shining in the creatures. And if this later were sufficient (by th' Apostles testimony) to condemn the heathens: the former must needs be more sufficient to condemn you: especially seeing you confess the scriptures to be of G O D: or howheras the Atheist will not confess the world to be of God: and yet you dare not abide the trial of your religion by this book of God, without your own traditions and decrees also. Whereas if you graunt a Turk to be tried by the Bible and his Alkoran; or a Iew to be tried by the Prophets, and his Thalmud, you will betray all Christianity.

Rom. 1.26. &c.

¶S. 91. pag. 224.

¶S. 185. p. 142.

And when one ask you a reason vwhy you beleive the scriptures or any doctrine to be of God: you answer that ¶ extrinsically (that is outwardly) and in respect of your selves, it is because your church (that is the Pope vwho is head of your church) telleth you so, and not by your own private spirit. Which is, as if one should ask, vwhy you beleive the sun to be the light of the world, and you should answer extrinsically, because the Pope tells you so; and not because of any private sight or discerning in your own eyes. Ask you agayn, vwhether you know the Pope to be a man of God, furnished vwith his grace and spirit, that he cannot deceive you. You answer, ¶ We hold not, that the Pope is necessarily induced

indued with Gods holpe grace: for in matter of fact he may say as
well as any other. Ask you agayn, how then you trust such vile un-
gracious Popes as many have been, (by your own mens testimony?) you
answer, 'you hold, the Pope hath a necessary assistance of the holy
Ghost, as he desuies ex cathedra, (out of his chayr,) as the head of
the church. Ask you a proof of this paradox: and you cannot bring any
one line of Gods holy scriptures to confirme it; you can neyther find the
Pope nor his chayr there mentioned, any more then Mahomet or the
Antichrist. Then you flee to late humane testimonies, of Doctors, Fathers,
Councils, vwhich also you vvere. Yet ask you, vvhether those Doctors
vvere necessarily indued vwith the spirit of God, & could not err & deceiv
you. You dare not say this, nay in deed you deny it, whiles you refuse any
doctrine or expositio give by Doctor, Father or Council, vwhich the Pope
approves not of: and this is ordinary to be seen in your book. Follow you
now still, upō vvhate assurance you lay, & it is, your Pope is Christis vicar,
& canot err ex cathedra, because himself layth so. And this is to make him
a God. For onely God is the ground of truth, on whose word al creatures
should rest. And so by this argumēt alone, if there were no more, your
Pope is proved to be that mā or syn which exalreth himself above al that
is calēd God; & you are of those upō vvhom God hath sent strong delusio
to beleewe lies, as the Apostle prophesied. 1. Thes. 2. 4. 11. Besides it is
against al reaso to take a mans witness of himself. The law of God and
Christ is against it; the law of man cōdemns it. Nemo in sua causa testis es
se, vel jus sibi dicere possit. I Generali. C. Ne quis, &c. q. 1. C. de manifesta.
¶ Isa. 44. 9. Ioh. 5. 31.

Behold M. I. A. this third time I have vyritten unto you, God by me
warning you of your fearfull estate. Take heed, and despise not the mer-
cy of the Lord, calling you to repentance. Be not unseable of your ca-
lamity & extreme peril, as he that sleepeth in the midds of the sea on the
top of the mast, and sayth, they have striken me, but I vvas not sick. Pro 23. 34
they have beaten me, but I felte it not. To day if ye vvil hear the voice
of God, harden not your hart, least he swear in his anger, that you shall not
never enter into his rest. My prayer shalbe against your evil; and that
you may finde mercē unto life, it shalbe the vvil of God, Amen.

From Amsterdam the 6. of November 1613.

Your freind that vvilsheth your vwellfare,

Henr. Ainsw.

I. A. his 4. and last writing to H. A.

To his loving freind Mr Henry Ainsworth these

At Amsterdam.

Mr. H. Ainsworth

A small hope have you in deed of the former, viz. the de-
fense of the truth, as you graunt you have of the second in-
tentement of yours, viz. my conversion. For trust me your
allegations, your prooues are so weak, though vllany in our
days.

Her name
was Har-
phastes if I
well reme-
ber.

her, that I wonder that he that professeth himself to hunt after the light onely, should content himself so in the dark like *Seneceas* poore blind woman who accounted all others to be blinde, and that onely she did see. But if you would as well have taken paines but even to have summed my reasons and proofoes faithfully, as you vainely repeate so often your owne: Mine and yours indifferently paralleld would have manifested long ere this the truth. But you conceale so my proofoes, and so magnifie your own, that it is no wonder your scatteres yiseth yours as things of worth, when in deed they are but gaudie glasse, and yaine *Brissowes* stones in stee of Diamonds. And therfore as I remit you for all your light replie to my former answere in so many sheates of paper delievered, so I remit your audience, but to compare both for their satisfaction and manifestation of the truthe if they bee intelligible. It being a tedious thing to take so often such fructless paine, as to plough in so many sheates the barraune sandes. A short answere especially being not compatible to many bisected and scattered citations, were not your vanitie therin sufficiently unmasked in the former. And since you doe confess to bee tyred, as indeed I profess I am, but to reade your light stuff; I shall content my selfe to point out how you have satisfiied me in no one point, referring my selfe to my former defense, which doth, and shall stand in force for ought therin that you can justly oppugne.

To the first of mine wherein as I shewe that your reasons vanishe of themselves, you keepe a greate pudder to no purpose; Note you overthrow your selfe graunting the unwritten word of God to deepte caitroversies, & that the laws must bee explicated by Preists. For as traditions, the unwritten word are included and implied in the written word, or belongeth to the explication or performance of the same; so also fasts, feasts, and ceremonies of the Church are virtually included in those generall prerupts and prerogatiues of the Church as I expressed in my former. Now to add that which is gathered thence, or to explicate that which is included is not conarie, as you doe in your replie not obscurely confess as I shew in my 12. parag. as also the 16. & 17. parag. is to answere. Where as you charge me that you haue often answered that which I object parag. 20. I referre to the indifferent reader; But verily I make speake and not from my own judgment, that your writings deserve no answere.

I answer, *Apostollicall traditions* are to bee taught of the word of God and to bee expounded, what they are.

In answering my first reason same you would reueie we with a syllogisme of your owne, being that which is known for Gods word is the rule of faith, which I denie not. But holte scriptures are knowen for Gods word, which in your sense I denie. For they are not knownen by themselves but by tradition, and the antiquitie of the church; For many patrells of scripture haue bin doubted of by those

Those that bragged of the spirit of God to discerne scripture; And you neþher save your self from an infinite process in that kind, & if you could doe that, how can you prove the whole Bible to be canonized, as I have proved?

In my 32 parag: I fullie satisfied your tortured places; and if I doe leave out your places it is in that they are virtuallie answered in other places expounded; For if a man shoulde examine each place you bring, we should never have an end.

And if the scriptures bee as cleare as the Sunne to be distinguisheþ, it followes that they must bee knowne of all, if you saie of all his, you doe petere principium, since eþerie one will pretend to bee his: I proved also by the authoritie of S. Aug: that scriptures in Actu. 2 & to bee knowne to others, requireth necessarily the authoritie of the Church, to which as to verie manie places more, you never answer. See from

You wrong your self, and not I you, since you give just occasion to par. 97, 98, me to termie the guide of your religio your privat spirit; for the word to 113. apply besydes your grounds as I prove effectuallie; and I doe con- 145. 150. vinced that our faith is not subject to any such circular vagarie, I re- 151. 152. solving my religion into no other grounds then St. Cyp: did his, S. 154.

35. And you might see if you would that the Pope doth not make

what he wil a matter of faith, but onely doth declare it, parag: 69, 1.

And to what end shoulde I answer him, that never answered me as I did procede; but onely by snatches which is not to answer me, but his owne phantie and to fight with his owne shaddow? that vilesies the holie Fathers as earth and ashes? that allowes of no rule of scripture, but what his privat spirit preserres? That con- demnes and contempnes the name "Catholike" as a new idle upstart phrase? What shall I deeme of him but as one that sittes in cathedra pestilenzia ready to avoide, or denie any thing, and willing to per- vert others?

As for your motives, to propose which onely, is not to answer mine; I referr my selfe to the judicall and indifferent reader to compare both together; see par: 109 120. 121. 122. 153. where I shew how you build on sands and spypets webbes; and how we ground our selves on the firme rocke, and of those true notes of the ancient Fa- thers did defend themselfes from hereticks, see from 115 to 135. &c. Therefore since ther is nothing in your present that is not abundantly cleared in my former: I desire you if you will further procede that some wate my last answer and yours, maie be set downe word for word: Or if you think not convenient, to avoide prolixie hereafter, I desire you set downe al that shal bee spoken or answered in forme onely; Which proceeding will cleare more the question in one quarter of an hower, and in a quarter of paper, then this kind of discourse and dilating will doe in a quarter of a peare and in a quire of paper. And thus having answered yours received about the beginning of June 1614 I end, desiring God to give you true humilitie to in-

See 113.

See from
the 113. to
153. left
unanswer-
ed.

*which yet
is found &
beleeved
as an arti-
cle of your
beleef.

See the pre-
heminence
given to S.
Paul by
you, answe-
red in C.
Bellar: as
also see
those can-
nicall.
bookes de-
fended that
you term
Apocryph.

brace the truth no doubt in your understanding seen. d June 1614.
Your well-wishing friend
John Aynsworth

And that many things to bee beleved are not taught expreſſly in
the written word. I have ofte instanced, as the Sabbath on Sunday,
the Apostles Creede, the receiving fasting, kneeling and not sitting,
eating of strangled meates, see paragi 92.

The Conclusion.

Because I am not vylling to strive for the last wyord, I cease fur-
ther writing about these matters, having nothing of weight left
for to refute any more, ſeing my opposite thus giveth over. I am
content, that not onely Mr. John Aynworthes last anſwer (as he
desireth,) and mine, but also that all the paſſages between us, be ſet
down word for word, for any that pleafe, to ſee and compare. Am wil-
ling also to anſwer (as God shall give me means) unto whatſoever Mr.
Ioh. Aynw. ſhall further ſet down in forme or clp, as he ſpeaketh: lea-
ving the things that have paſſed between us, to the indifferent cencour
of the judicious reader.

Henry Ainsworth.



Faults escaped in the printing.

Pag. 5. line 3. for master ſprings, read, master ſprung.

Pag. 6. line 8. before the end, read Prov. 8. 8. 9. 10. 11. 12. 13. 14.

Pag. 68. line 11. for dy Christ, read of Christ.

Pag. 108. line 17. for in the ſame, read in the Sun.

Pag. 139. line 3. for if it be proved, read if it proved.

Pag. 152. line 4. before the end, for before theire as there, read be-

fore them as there.

Pag. 155. line 6. before the end, for law, ever, read law, as ever.

Pag. 181. line 6. for Gods words wrath, read Gods wrath.

The end.

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2